

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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SPIRITUALISM ATTESTED BY SCIENCE.

MR. T. P. BARKAS, F.G.S., ALDERMAN OF NEWCASTLE-ON-TYNE:

SKETCH OF HIS LIFE; HIS SCIENTIFIC PURSUITS; INTRODUCTION TO SPIRITUALISM; METHODS OF INVESTIGATION; PHENOMENA WITNESSED; CONVERSATIONS WITH SPIRITS, &c.

THE Subject of our present Sketch, is one of the best-known men in the North of England. He has been prominently before the public as a scientific and social teacher for nearly half a century, has taken an active part in various social, scientific, educational and philanthropic movements, and is probably better known as a popular scientific lecturer, than any man between the Tees and the Tweed.

He has, as we shall presently see, interfered with almost every department of knowledge, and has dared, with a quiet firmness and the utmost courage and persistency, to expound and defend many unpopular facts and theories.

THE ARMS OR CREST with which the name of Barkas is associated, very aptly and briefly portrays his character. It consists of a naked arm holding a roll of bark, and bears the inscription—"FARI QUÆ SENTIAT," which may be translated—"To speak what he feels." This motto aptly interprets his life, because although he can be very reticent in the presence of those upon whom candour is lost, he boldly expresses his opinions where their expression is necessary, and his candour in that respect is proverbial.

We shall see that unflagging industry, remarkable self-denial, the courage to hold unpopular opinions, and an optimistic temperament, are his chief characteristics. He, for half a century, has worked ceaselessly, lived almost ascetically, and manifested a cheerfulness and equanimity of disposition, that trials, losses and difficulties never visibly ruffle.

BIRTH PLACE.—Mr. Barkas is essentially a Novocastrian. He was born in the front house, above the Coach and Horses entrance, Bigg Market, Newcastle-on-Tyne, on the 5th of March, 1819, and has been a resident in Newcastle continuously since that date. When quite an infant, his parents removed to the house above Farringdon's Court, Bigg Market, and resided there till 1825, on which year they removed to a house in Newgate Street, that stood on the site of the north corner of Clayton Street West, near the well-known Black Horse Pant. From there the family removed to No. 20, Prudhoe Street, in 1829, in which house his mother departed this life, in February 1830, and was followed by his father, who died of English cholera, in October, 1833. Mr. Barkas subsequently lived in Lovaine Place, Rye Hill, Archbold Terrace, and now resides in Lovaine Place, in the house in which he previously lived for upwards of twenty years.

EDUCATION.—His school life was of an uneventful kind. There were at that time no public competitive examinations, and the mental powers of the scholars lacked the stimulus of organized competitions, which they now have somewhat in excess. He kept fairly abreast of his fellows, perhaps was a little in advance, but that arose not from close attention to study, but because of his aptness in acquiring knowledge, and readiness in using it. All his leisure hours were devoted to boyish games, in all of which he excelled, and in which he took an absorbing interest.

With the exception of books for childhood, such as "Beauty and the Beast," "Hop o' my Thumb," &c., which he bought as a child, the first book he purchased of any real educational value was a volume of the *Penny Magazine*, which he bought in the company of his father, at Charnley's celebrated book store in the Bigg Market, for the sum of 3s. 6d. On that evening, his father was attacked by English cholera, and departed this life a few days afterwards, viz., October 23rd, 1833, at the early age of forty-four years.

BUSINESS PURSUITS.—Mr. Barkas was now practically at the head of a House Building Establishment, and a family consisting of two sisters and one brother. His grandfather, Mr. Pallister, being too old and infirm to attend to business, which had been conducted by Mr. Barkas's father, under the title of Pallister and Barkas, Builders.

The business was conducted by Mr. Barkas from 1833 to 1843, at which time, his tastes not lying in that direction, he closed the establishment and wound up the accounts. The next two years he devoted to public lecturing and self-improvement, and in 1845 entered on a bookselling business, which he purchased of Mr. Robt. Fletcher, and continued it successfully till 1870, when he transferred it to Mr. E. J. Blake, the present occupant of the establishment.

In 1870, in conjunction with Mr. Tweedy, he entered upon the lease of the Central Exchange Art Gallery, and conducted that large establishment with great success. Mr. Tweedy retired from the firm in 1884, and the present lessees are Mr. Barkas and his son, Mr. C. E. Barkas.

THE CENTRAL EXCHANGE NEWS ROOM was built by the late Richard Granger, for a Corn Market, but was not accepted by the Corporation of that date.

In August, 1838, it was temporarily opened for the use of

the British Association, during its first meeting in Newcastle. On June 18th, 1839, it was opened by Mr. Granger, with éclat, as a News Room. For several years it was very successful, but the subscribers gradually decreased in number, and in 1870 the room was closed. At this stage, Mr. Barkas entered on the lease, and since then it has been one of the most popular and successful enterprises in the North.

There is a constant change of valuable paintings, about 150 concerts are given per annum, and frequently entertainments of various attractive kinds. The News Room is patronised by the *élite* of the district, and there are now nearly 2,000 annual subscribers. The Central Exchange News Room and Art Gallery is of a horse-shoe form, has an area of 160 feet by 100 feet, is very lofty, and has a unique and elegant roof from which it is excellently lighted.

MR. BARKAS'S INTELLECTUAL LIFE began shortly after he entered his teens, at which time he read various works on scientific and social subjects, and gradually acquired miscellaneous knowledge.

TEMPERANCE AND DIETETICS.—On March 20th, 1837, he, after a stirring lecture by Edward Grubb, was enrolled a member of the Newcastle Temperance Society, by his friend John Benson, and read much temperance literature. From that time to this he has been a rigid abstainer from all intoxicating drinks, and an occasional public advocate of the abstinence principle.

In continuance of his dietetic biography it may be said, that at the age of eighteen years he was troubled with weak digestion. He reduced his diet to brown biscuits, cocoa, tea and milk, and did not use flesh food for fifteen years, at the end of which time his stomach resumed its normal powers of digestion, and now and for several years it has been stronger than it ever was previously.

At the age of nineteen years, Mr. Barkas discontinued cigar smoking, and has not since that time used tobacco in any form.

About the same period, shooting was a favourite sport with him, but on one occasion whilst shooting at sea, and having exhausted his shot, he charged his fowling piece with a leaden bullet, and declared he would shoot at the first bird that made its appearance. A teal duck rose at a distance of 150 yards; he fired, cut through the bird's neck with the bullet, and found it swimming in a pool of blood. This so disgusted him, that he declared he would never shoot another bird for pleasure, and he has fully kept his word.

ELECTRICITY.—About the year 1840, Mr. Barkas became interested in Electricity, bought a set of electrical apparatus, conducted many experiments, and on Saturday evenings, May 16th, June 6th, and July 27th, 1840, delivered his first scientific lectures, to large audiences, in the New Lecture Room, Nelson Street, Newcastle-on-Tyne, on Electricity, Galvanism, and Magnetism, at which time those subjects were but little known.

PHONOGRAPHY.—On July 3rd, 1841, Mr. Isaac Pitman lectured on Phonography, in the New Lecture Room, Newcastle, and on Monday evening, July 5th, he lectured on the same subject in the Mechanics' Institute. Both lectures were attended by Mr. Barkas, who at the close of the second lecture purchased the instruction books, and on Thursday of the same week wrote to Mr. Pitman in very imperfect phonography, and has continued the daily use of the useful art till the present time. Mr. Barkas is the pioneer of phonography in the North of England. He enthusiastically delivered scores of lectures, and nearly every reporter in the district about forty years ago, took his first lessons in phonography from the subject of our memoir.

ASTRONOMY.—In 1848, Mr. Barkas directed his attention to the study of Astronomy, and has continued his enquiries in that science until the present date. By reading and observation, he keeps himself abreast of all popular astronomical facts.

PHYSIOLOGY.—In the years 1851 and 1852, Mr. Barkas, as an amateur student, attended the Physiological Classes in the College of Medicine, in Newcastle, the professors at that time being Drs. Embleton and Gibb, and went through the regular course of study, followed by medical men in that department.

MICROSCOPY.—In 1864, Mr. Barkas devoted his attention to Microscopical research, and worked diligently with the microscope for several years, the chief object of his study being *Diatomaceæ*, a large variety of which he gathered, mounted and classified. He also read and worked in almost every field of Microscopic research.

About the same period he devoted much time to Marine

Zoology, and had some of the finest marine aquaria in the district.

PALÆONTOLOGY.—In 1868, Mr. Barkas began to devote his attention to the investigation of the Fauna in the North-umberland Coal Strata. He was first attracted to this branch of inquiry, by examining the specimens of Coal Fossils contained in the extensive cabinets of Mr. Thos. Atthey, of Cramlington, whose reputation as a man of science rests largely upon his investigations in that department of scientific inquiry, and whose writings, in conjunction with Mr. Albany Hancock, form an important portion of the standard literature of the subject.

Mr. Barkas followed the pursuit of Coal Measure Palæontology with his usual enthusiasm. He, besides searching the colliery debris for himself, engaged the men and boys of various collieries to search for and send him specimens. The result was that he speedily obtained a large collection of fish and reptile remains, many of which are now in his possession, but some of the larger specimens he has presented to local and national museums. In 1873, he published a Manual of Coal Measure Palæontology, with an atlas containing 247 illustrations.

SCIENTIFIC STUDIES.—Since the publication of the Coal Measure Manual, his investigations in science have been general, his reading covering Phonetics, Astronomy, Geology, Optics, Acoustics, Heat, Electricity, Magnetism, Mesmerism, Phrenology, Microscopy, Biology, Physiology, Vision, Hearing, Poetry, &c., with all of which he has a good, general acquaintance, and on each of which he has frequently lectured.

POPULAR LECTURES.—His gratuitous lectures during the last fifty years reach at least 3,000. When a young man he lectured almost every evening; he now, as age rapidly advances, is more chary of accepting invitations to lecture, and refuses many more than he accepts. His lectures are of three kinds: viz., Read Essays, Addresses from brief notes, and purely Impromptu Lectures.

RELIGIOUS VIEWS.—Mr. Barkas's religious life may be briefly recorded. As a child he attended the Groat Market Presbyterian Chapel, was baptized by the Rev. D. McIndoe, continued attendance at the same chapel till he was 22 years of age; as a youth was very active in the discharge of Church and Sunday School duties; in 1840, at the age of 21 years, he was elected an Elder, possibly the youngest Elder ever appointed by any church. In the following year he began to read controversial theology, and had his notions of orthodox opinions much shaken. He retired from the membership of the church, attended the ministry of Joseph Barker, with broad orthodox opinions; subsequently became a member of St. James' Independent Church, took an active part in Sunday School labours, was a popular speaker to Sunday School children; but in consequence of his theological opinions becoming gradually less in accordance with the ordinary teachings of orthodoxy, he about twenty years ago resigned his membership of the church, and has not since that time been a member of any religious denomination, and may be designated a Theistical Christian Omnist, recognising truth and error in every form of theological faith.

MARRIAGE.—On January 17, 1846, Mr. Barkas married Miss Isabella Gow, daughter of Mr. James Gow, who was a lineal descendant of the renowned Scottish Violinist, Neil Gow, and bore a remarkable resemblance to him. Mr. and Mrs. Barkas had seven children, six sons and one daughter; three of the sons departed this life when young, and by an odd coincidence they all bore their father's name. Mrs. Barkas entered the higher life, Nov. 30, 1882.

TOWN COUNCILLOR AND ALDERMAN.—Mr. Barkas was elected to the Town Council, as successor to his most intimate friend John Benson, on March 6, 1866. He was re-elected at each triennial election, and on Oct. 31, 1883, was chosen as the first Alderman of the City of Newcastle-on-Tyne, the voting being, for Mr. Barkas 35, for T. G. Gibson, Esq., Mayor, 14. Mr. Barkas frequently addresses the Council, but unlike some of his brother Councillors, he generally speaks briefly, and limits his remarks to subjects with which he is familiar.

INTRODUCTION TO SPIRITUALISM.—In the midst of his many scientific researches, Mr. Barkas's attention was called to the alleged occurrence of remarkable phenomena, known as Spiritual Manifestations, and on January 12, 1854, he attended his first seance, in the residence of Mr. D. McCulloch, Elswick Court, Newcastle. Mr. McCulloch was a respectable leading member in a Baptist church, and very orthodox in his opinions. The party consisted of Mr. McCulloch his two daughters, and Mr. Barkas. They sat

as usual at the table, and presently knockings took place, and questions of a general kind were answered. From the above date to September, 1860, he attended many seances, and observed many remarkable, and to him inexplicable, phenomena, conversed with numerous believers and sceptics, read scores of books, and hundreds of pamphlets and magazines, on the subject of Spiritualism, but could not until he had witnessed the phenomena presented to him in London, on the evenings of September 18, 19 and 20, 1860, in the house of Mrs. Marshall, believe in what is popularly designated the extra-natural or spiritual cause of the phenomena. On those evenings he received what to him was evidence, that no known natural, material, or psychological law, under the control of, or solely influenced by, any embodied human being, could produce what he then saw, heard and felt.

MESMERIC EXPERIENCES.—Mr. Barkas's long acquaintance with the wonderful facts of Mesmerism, Electro-Biology, Clairvoyance, Thought-transference, Electricity, and Optical Illusions, caused him to attempt, in every possible way, to account for the phenomena by reference to some or all of these known forces in Nature, but without satisfactory result, as any or all of them combined would not cover the facts he had then observed; and the more recently witnessed phenomena vastly increase the difficulty, in fact, make natural explanations impossible. Mr. Barkas is a powerful Magnetiser, but is himself very unsusceptible of mesmeric influence. He was well acquainted with the following well-known magnetizers, each of whom have attempted to exert mesmeric control over him, but entirely without success, *viz.*, Spencer Hall, Dr. Darling, Sheldon Chadwick, Capt. Hudson, Mr. Lewis, Mr. N. Morgan, Mr. Oliver, and others; the probability, therefore, of his having been influenced mesmerically at seances is very small, indeed. Mr. Barkas says he never felt the slightest mediumistic control at any seance he ever attended. He was as impassive to the prevalent control as a piece of brass to a magnet.

LECTURES ON SPIRITUALISM.—Between the years 1860 and 1873, Mr. Barkas delivered many popular lectures on Spiritualism to large audiences, and at the close of each lecture answered all relevant questions. He, between those dates, refrained from attending seances, with the exception of six held by Mr. C. H. Foster, but kept himself abreast of the progress of Spiritualism, by the perusal of the literature which was being issued from the press in England and America. He noted the many strange records of what are known as Materializations of the human form, but, with his prevalent scepticism, could not fully accept the alleged facts until similar phenomena occurred within his own observation, and under strictly test conditions.

Between the year 1873 and 1876, he had many opportunities of investigating this and other strange phases of spiritual phenomena, of which he took full advantage, and in which he got satisfactory evidence of their reality and genuineness.

His own sceptical bias, removed by demonstrative evidence only, makes him very tolerant of scepticism on the part of others, who have not, like him, been fortunate enough to witness the phenomena under perfectly satisfactory conditions.

PERSONAL NARRATIVE OF SPIRITUALISTIC INVESTIGATION.

The following are a few extracts from Mr. Barkas's experiences between 1873 and 1876:—

PHYSICAL PHENOMENA.—In 1873, I was invited to attend Physical and Materialization Seances, held in Weir's Court, Newgate Street, at which, as was alleged, strange phenomena took place, through the mediumship of Miss Fairlamb and Miss Wood, members of the Spiritual Evidence Society, and who were in the process of mediumistic development under the superintendence of the members of the Newcastle Spiritual Society. The phenomena were elementary, and were not of a conclusive kind, until the beginning of 1875, when full-sized materialized human forms presented themselves, through the mediumship of those two ladies. Through the same mediumship, I have seen satisfactory evidence of materialization, of independent motion of inanimate objects, and of casts in wax of hands and feet not belonging to embodied human beings, full records of which I have kept, and extracts from which records shall be given.

In 1874, I was informed that a middle-aged married lady had become developed as a medium for Materializations,

and I attended many of her seances, the first being on October 22, 1874. She and some of her children were mediumistic. Records of some of her seances shall be given.

PSYCHOLOGICAL SEANCES.—In June, 1875, I was invited to attend a series of Psychological Seances, held in Newcastle-on-Tyne, a digest of which remarkable seances will also be recorded. They extended from July 19, 1875, to December 22, 1876, with occasional intervals when the medium was unwell or absent from home. Extracts from the complete records of those seances shall also be given.

With three or four exceptions, I have not been present at any seances since the latter date.

A few of the above seances were attended by some of the leading members of the London Psychical Research Society, and also by Professor Crookes, Dr. A. R. Wallace, Hon. Alex. Aksakoff, Dr. Friese, Mr. Adashead, Mr. Tod, Dr. Wyld, and many other well-known investigators.

Between October 22, 1874, and March 20, 1877, I kept full MS. records of 111 seances which I attended, principally with the following mediums: Miss Fairlamb, Miss Wood, Mrs. Petty, Master Petty, and Master Bamford. I also attended other seances, records of which did not appear to me to be worthy of being kept.

I also attended forty seances with the lady psychological medium, and have kept verbatim reports of the sittings, some of which have from time to time been published in various journals.

I now propose to furnish you with extracts from the records of some of those seances, and first select a dark seance, held on August 2, 1874.

METHOD OF INVESTIGATION DESCRIBED.

There were present, sitting in the following order, Mr. Petty, jun., Miss F. Petty, Mrs. Petty, Master Jos. Petty, Mr. Petty, Mr. Warren, Mr. Scott, four lady strangers, Mr. Barkas. I carefully tied the hands of the first four on the list with tape, as they were all mediums, and held the right hand of Mr. Petty, jun., and all in the circle grasped hands. A table was placed in the centre of the circle, and on the table was laid a violin and bell. The lamp was extinguished, and very speedily the violin was floating and playing near the ceiling. I requested it to come down and rest on my head; it immediately did so, and was played. I requested it to be turned on my head; it was reversed and again played. The bell was rung in various parts of the room, and very brilliant lights were visible; they were numerous, bright, and of the apparent size of a pea, but they did not illuminate objects near them. We requested a light to be placed on the ringing bell, and the bell, accompanied by the light, was rung in various parts of the room, often quite beyond the reach of any of the sitters. Lights were seen on the table; they by request rose spirally to the ceiling, and again descended to the table. They were bright and beautiful; one was of a rich reddish violet colour. Other lights of various kinds were seen; some travelled round the room in circles, others traversed the room from side to side. At this stage a hand, like a lady's hand but stout and rather large, was placed in mine. I obtained permission to feel it, and ascertained that it was a right hand. I knew that the medium had a wedding ring firmly fixed on her wedding finger, and I said: "You have allowed me to feel your right hand, permit me to feel your left?" A hand was placed in mine, and on feeling it I ascertained that it was a left hand. I then felt the fingers carefully, and could not find a ring, or mark of a ring, on any of them. In the presence of the lady medium, a materialized form known as "Emma" often appears. I said: "Is this Emma's hand?" and it touched me thrice in affirmative reply. Several of the persons in the circle were touched, and several felt hands. All saw the lights, and heard the music. In a short time another hand was placed in mine. I felt it carefully; it appeared to be the hand of a strong lad about fifteen years of age. The fingers were stout and strong, the hand firm, and the nails, all of which I carefully felt, were cut square with acute points at each free corner. I then felt the wrist, and it was without tapes attached. I finally placed my finger on the pulse, and estimated the speed to be sixty per minute; certainly it was very slow and full.

At the close of the seance, the mediums were found tied as I had left them, and on feeling the pulse of the lady medium, whose hand was the only one resembling that I felt during the seance, I found that her pulse beat seventy-five per minute, and that her nails were cut round in the usual manner. I felt the hands of all in the room, and all had nails cut round, not square.

The problems here are: Where did the squarely-cut nails, on apparently a living hand, come from? and how were the various luminous appearances, which responded to the wishes of the sitters, produced? The sitters were comparatively uneducated people, and had not any knowledge of chemistry. If the luminous phenomena were normal, surely our professional chemists might reproduce them, and that I fearlessly challenge them to do.

MATERIALIZATION.

On Friday evening, December 11, 1874, there were present three ladies and five gentlemen. We had an unusually good light during the whole sitting. I could distinguish the features of all in the room, and see distinctly every prominent object.

The medium lay in the recess on a rug, her head reclined on two pillows, she wore a dark dress, and was covered when she lay down with a shawl and a top-coat. When the seance was over she lay and

was covered as when she first lay down, and to all appearance had not moved.

After we sat about 15 minutes, a tall, white, unveiled female figure appeared at the central opening of the curtains, and after many presentations and withdrawals finally left the recess and walked across the room to Mr. H., with whom she shook hands. This figure was tall and graceful, and much slighter in form than the medium, who is short and stout.

After an interval of about four minutes another female figure emerged from the recess, moved about the room and sat on a chair. She was shorter and stouter than the previous figure, and spoke feebly when out of the recess. Whilst this figure was sitting on a chair, I was about to remark to my neighbour that it would be very desirable to see the medium and spirit-form at the same time, and had said, "It would be very desirable,"—when the figure rose from her seat, and I did not finish the sentence. She went directly to the curtains, drew them widely aside in the centre, apparently to show us the medium. I thanked her for her efforts, said she had anticipated my request, and asked her to remove the left hand curtain which screened the medium's face. She at once drew away the curtain, and I and those who were present distinctly saw the medium reclining on the pillows. The light was good, and I saw the medium and clothed spirit-form perfectly distinctly.

This I considered a conclusive test of the double personality of figure and medium. The form again left the recess, and kneeling beside a chair wrote with a pencil, on a piece of paper I had previously initialled, the following sentence: "I shall give you a piece of my garment the next," (here the writing became illegible) "Emma." She then moved gracefully about the room, her raiment being very white, and retired. In a short time another female form appeared; she was slighter than the previous one and taller. Her face was quite uncovered. She came from the curtain with considerable firmness, and walked or rather glided towards a lady (Mrs. T——y), who sat near the centre of the sitters. Her form did not resemble that of the medium. She intimated that Mrs. T. was her daughter, and she patted and caressed her.

She then walked across the floor, and stood close before me. She patted my head and face with both her hands, gazed steadily into my face, and as the lamp-light was behind me and shone brightly on her face, I saw her face and features quite distinctly, and could recognise them again with ease. Had I been an artist, the face is impressed so vividly on my mind, I could have sketched it.

I noted distinctly that the face was a broad oval, the features somewhat flat, and the nose specially small, the eyes were large and dark, the eyebrows well-defined and dark, the skin a somewhat deep brown, approaching light Mulatto. The expression of the face was fixed and steady. I saw no play of features, and the face did not in the least resemble that of the medium.

The hands that stroked my face and head were warm and pleasant. Seeing the materialized form and the medium at the same time, and seeing a living face very different from that of the medium, were to me under the circumstances conclusive proofs of the objective reality of the phenomena, and that they were no mere personations on the part of the medium.

At the conclusion of the seance, I entered into conversation with Mrs. T., whom I had met for the first time that evening, and the alleged spirit-form of whose mother I had distinctly seen and felt. Without saying what my impressions of the appearance of her alleged mother were, I said: "Was the form which professed to be that of your mother at all like her?" She replied, "It was." "Had your mother prominent or flat features?" Answer: "Flat and small." "Had your mother a pale or a dark complexion?" "Very dark; my father used to say she had a skin like tobacco-leaf." "Were your mother's eyes dark or light?" "Very dark; my father said, when he married my mother he had at least got two diamonds." This description is in exact accordance with the impression I received from closely inspecting the face.

MISCELLANEOUS PHENOMENA INVESTIGATED.—I have in the same careful manner, and on many occasions, tested independent motions of inanimate objects; photography of alleged spirit-forms; materialization of the forms of men, women and children; the abnormal production of what are termed spirit lights; the performance of musical instruments without contact; writing within closed books and slates, when no visible writer who could produce the writing was present; carefully and under test conditions had casts of paraffin wax of human hands and feet produced; and in fact witnessed under strict conditions nearly all the phenomena that are recorded as having been produced at spiritual seances.

I now propose to conclude these rather lengthy remarks by relating my experiences with a lady non-professional psychic of marvellous powers.

ANSWERS TO QUESTIONS ON SCIENTIFIC SUBJECTS.

OBTAINED THROUGH A WRITING MEDIUM.

The medium was twenty-six years of age. She attended as a child a Wesleyan day-school: her tuition was much interfered with by ill-health; she had a few months' instruction when she was about fifteen years of age. She was the wife of an outdoor foreman over riverside labourers, with the weekly wage of an ordinary workman. She and her husband lived in a small three-roomed house, and she did all the cooking, cleaning, and work of the house herself. She had no taste for scientific studies; never attended a scientific lecture, nor read a scientific book, and was never known to converse on scientific subjects. Her reading consisted, for the most part,

of novels, travels, and tales; and her education was, in a word, of a very ordinary kind. Her manners were quiet and refined for her station, and her general conversational power tolerably good, although she spoke little.

Her knowledge of science was, so far as I could ascertain, absolutely blank. She did not receive any remuneration for her mediumistic services, but gave them quite gratuitously, and the only expense incurred was in the preparation of the MS. books, in which the questions and answers were written; these I purchased and now keep.

She was during the seances not in a trance, or mesmeric sleep, but was, to all appearance, in her normal condition, and took part in the general conversation as did any one at the table.

The only abnormal sensation she had was that of her hand being invisibly directed, and she had not any consciousness of what was being written. When I read the answers audibly she did not understand the meanings of many of the words, nor did she, or the great majority of those present, understand the drift and meaning of many of the replies.

The arrangements for the seances were of the most simple kind. The number present at each seance varied from six to ten persons. We sat round a plain deal table, the top of which was about four feet by two feet. MS. book and pencils were placed on the table. I generally sat next to the medium, and wrote the questions in the MS. book as they were being asked, and turned the book to the medium, who instantly wrote the replies to the questions. As each answer was written I read it aloud, so that all present saw and heard the questions and answers written and read. The hand of the medium unquestionably replied to each question asked, and the problem for solution is: Did the medium of her own knowledge write the replies, or, as was persistently alleged, was her hand controlled and guided by some invisible intelligence, or intelligences, who possessed the scientific knowledge that was communicated? The theory of thought-reading is ruled out of court by the fact that the answers to the questions were in many, probably the majority of cases, beyond the knowledge of all those present.

To arrive at satisfactory conclusions in an occult and unique case of this kind, all care should be exercised. It may be affirmed that the medium and I conspired to deceive the other sitters.

My reply to that is, that such a theory is at least morally improbable; second, that several of the questions were unknown to myself, and were asked by others present, so that if the theory of deception is to be introduced they also must have been confederates. I think, therefore, we may conclude that the confederacy theory is untenable, and we are thrown back upon the skill of the medium or on the theory that her hand was controlled by invisible intelligences.

As no woman in England, nor man either, could answer the questions so well under similar conditions, it seems to be not merely improbable, but impossible, that she replied to them from her own stores of knowledge, and we are therefore driven to the conclusion that invisible beings through her hand wrote the replies. If any persons anywhere doubt the accuracy of these statements, I shall be glad to test them with the unpublished questions.

I propose now to give typical questions from the seances with the answers received. They cover a very large field of inquiry, embracing Music, Acoustics, Musical Instruments, the Conditions of the Future Life, Musical Composers and their Works, Heat, Light, Optics, Biology, Botany, Anatomy, Physiology, the Brain, the Eye, the Ear, the Circulation of the Blood, the Nervous System, Chemistry, Metaphysics, Electricity, Magnetism, History, Clairvoyance, Mesmerism, and other subjects.

It is professed that the replies were written by, or at the dictation of, a departed German student, an American student and Federal soldier, a Spanish child, a German lady, an English Physician, a doctor of the Alexandrian School, an English gentleman, and others. The writing and composition varied according to the idiosyncrasies of the various writers. I quote verbatim from the questions and replies, and select typical answers from various departments of inquiry.

At the seance held September 13, 1875, much of the evening was devoted to Optics, and among many questions I asked the following, and received the accompanying replies:—

QUES.—What is Light?

ANS.—Light, like sound and heat, is but a mode of motion, and is the physical agent by which objects are made perceptible to the eye—brain—through the organ of sight.

Q.—Is Light itself visible?

A.—No: it is only visible by being reflected.

Q.—Does the membrane which covers the vitreous humour, do anything more than merely cover it?

A.—The membrane does not cover the vitreous humour; it merely divides it into separate cells, and is for the purpose of protecting the humour from any accident. If a blow decompose one part, the membrane intervening prevents the others from suffering.

Seance, September 20, 1875. After several questions and answers on Mediumship, I wrote:—

Q.—What are the colours of the Solar Spectrum?

A.—Sir David Brewster says three: blue, yellow and red; others say seven: violet, indigo, blue, green, orange, yellow, red.

Q.—What is the order of refrangibility of Solar Rays?

A.—Red is the least refrangible; violet, the most. Red is least, because the heat is contained in it; violet, the most, because they are partly chemical rays.

Seance, September 27, 1875, was devoted to the Construction of Optical Instruments, Polarization, Photometry, Interference, Velocity of Light, Parabolic Reflection, Vaccination, &c. Selecting brief replies, I quote the following:—

Q.—What is Colour?

A.—The absorption and reflection of certain rays of light.

Q.—Is Colour objective or subjective?

A.—Subjective, of course, since it does not really exist.

Seance, October 25, 1875. After some conversation on Vaccination, I introduced Electricity, and asked:—

Q.—Please to name four bodies that are Conductors, and four non-Conductors?

A.—All metals, wood, wool, cotton and any damp substances are conductors; non-conductors—glass, silk, wax, ebonite, &c.

Q.—What is meant by Electrical Induction?

A.—One body becoming electrified by the influence of an electrified body at a distance.

In this way I take a cylindrical conductor, and insulate it; then I bring a body, charged with say positive electricity, and place it near to the cylinder; the result will be the polarization of the fluids in the cylinder; the negative electricity of the cylinder being attracted towards the charged body, the positive electricity being repelled to the opposite end of the cylinder. This is electrified by induction, or influence at a distance.

At this seance we had a long conference and discussion on Electricity and Magnetism; the controller answered twenty-eight questions, many of a very technical nature.

At the next seance, November 1, 1875, the subjects discussed were Electricity, Magnetism and Galvanism; and "Humnur Stafford" ably answered twenty-two questions. I quote the following as a brief typical reply:—

Q.—What are the fundamental principles of a Galvanic Battery?

A.—By battery, I presume you mean a galvanic pair. This is made by taking two strips, of say copper and zinc, and partly immersing them in water acidulated by sulphuric acid; when the two strips are connected, either by touching in the water or by being connected by a wire out of the water, a current is induced.

A special seance was held on November 6, 1875, at which a lady and gentleman were present; he had not attended previous seances. The replies were of a miscellaneous kind, and purported to be written by "Humnur Stafford," "John Harrison," "Walter Tracey," and "Ninia." Their answers were written in accordance with their varied styles of composition, and were largely of a personal character.

At the seance held, November 15, 1875, "Humnur Stafford" replied to forty questions on Heat, from which I make a selection:—

Q.—What is Heat?

A.—Heat is a condition of matter, a mode of motion.

Q.—Is increase of Heat caused by atomic or molecular change?

A.—By molecular change, if you suppose atomic and molecular arrangements to be different. I have sometimes heard that it takes three or more atoms to make a molecule, but that is as you think. In most cases heat causes a molecular change.

Q.—What is Radiant Heat?

A.—Heat given off from an invisible source, heat from a dark object. For instance, I heat a piece of metal to redness, and it gives off luminous rays, but on the metal cooling, it still gives off heat, although not luminous.

Q.—What is Specific Heat?

A.—The amount of heat capable of being contained in a body.

Q.—What is Latent Heat?

A.—Latent, from the Latin, "Lying hid."

Q.—What heat is represented by the Zero of Centigrade?

A.—Zero C. is freezing point: above that 1°: below, —1°.

Q.—In what ratio does Heat diminish by distance?

A.—In the ratio of inverse squares: the heat diminishes as the square of the distance increases, in exactly the same proportion as light.

Q.—Has glass or rock salt the greater dispersive power for Heat?

A.—Glass being almost athermanous, it does not disperse the heat; but rock salt is the most diathermanous, and transmits all, or nearly all, luminous and obscure heat rays.

Q.—If a block of ice be placed in a metal pan, and put upon a very hot fire and there melt, what would be the maximum heat of the water from the ice—prior to the whole of the ice being melted?

A.—The water would remain at 0° C. until the last particle of ice disappears. If however you subjected the ice to a heat of only 1° C. the water still remains at 0° C. till melted.

The seance on November 22 was devoted to Pneumatics, Heat, the revision, and where necessary correction, of previous replies, Metaphysics, Properties of Steam, &c., and the writers were "Walter Tracey" and "Humnur Stafford."

The next seance took place on November 29, 1875, and the controller on this occasion was alleged to be "Walter Tracey," a facetious young American, who appears to possess considerable knowledge, but conveys it in a very frivolous manner.

After he had answered several questions on the *modus operandi* of Spiritual Phenomena, I asked him to give us an essay on Heat; when the hand of the medium immediately wrote in a large scribbling hand:—

A.—The effects of Heat on the earth and atmosphere are of the greatest importance. Now it is never hot at night, that is, you get no new heat. The earth gets warm in the daytime, and at night the air absorbs it all, and when the air feels warm you say:—"What a very warm night!" Now it's nothing of the sort, but only what a warm day it has been.

The same in the winter: the earth gives off all the heat to the air, and when that gets rather warmer it rises and the colder takes its place, and the earth being then cooler by reason of its having given off its heat to the air before, is cooled below freezing point. Well then the warm air that left the earth, first goes up and its heat is absorbed, and the vapours contained in it become condensed, and the result is snow.

At this stage the hand of the medium ceased to write, and I wrote:—

You have explained the formation of snow very well. Now will you explain the formation of hail, and why is it that snow assumes so many beautiful geometrical forms?

A.—People are not allowed to ask questions till after the lecture is delivered. Well, as I was saying, when the air comes down and takes the place of the warm air, the earth cooled below freezing point causes a congelation of the aqueous vapour, which is contained in the air as an invisible moisture, more transparent than air; that accounts for the distant hills appearing near—

When old Betty's joints are on the rack,
And toes and fingers crack.

When such is the existing state of affairs you may expect rain, because the air is then saturated with this vapour, and only requires a cooler breeze to condense it into rain. I'm just letting you see this as I go on.

Now it is very remarkable, that when a lake gets frozen over, the top gets frozen first. Any way it's remarkable to me, for I imagined it froze from the bottom first, and that the fishes went to sleep in the ice till it broke up. But it doesn't; the top freezes first, and the congelation goes on from the top downwards, and the fishes don't get much room at the bottom sometimes.

What else am I to say that you don't know?

I then wrote: Any thing you like. We dare not question you until you give us permission.

A.—Well, question away. I don't know anything about hail, and the geometrical forms of snow. "Stafford" knows; he'll tell you when he comes. Ask something else.

Many questions and answers followed, and so the written conversation proceeded to the end of the seance.

At the next seance, held December 5, 1875, I asked, and the controller answered, twenty-two questions on Optics and Acoustics, among which questions and answers were the following:—

Q.—Having decomposed Light, how would you proceed to recombine it?

A.—By using another prism. And another way is to catch the refracted beam on a spherical reflector, and form a synthesis.

Q.—We shall be glad to have your essay on Acoustics.

A.—Acoustics, or the philosophy of sound, is that a concussion of two objects form a vibration of air particles, and that the vibratory movement communicates itself to its neighbouring particles, and a swinging, oscillating movement is set up. The vibratory or swinging movements generally communicate one with the other, till an undulatory wave is formed, which spreads around and reaches the ear. This is the "undulatory theory," and the one generally accepted. When this movement is set up in any medium, the air, water, gas, &c., it travels with many differences of speed. It was determined in 1823, by two philosophers, that at the freezing temperature sound travelled at the rate of 1090 feet per second, increasing in speed two feet for every degree increase of temperature.

This confirmed Sir I. Newton's previous supposition, who supposed that sound travelled at the rate 916 only, but it was then found that the sound waves generated heat in the depressed portion of the wave, and through the heated air the sound travelled more quickly, and was found to have one-sixth greater velocity than had been supposed.

In many substances sound travels much more quickly than in air; in water and hydrogen gas it travels with four times the velocity: in most substances—solids—it travels even more rapidly. In iron with seventeen times greater rapidity than in air.

If you have any remarks to make for my guidance, please to make them; I am afraid I tire you.

Q.—We shall be glad if you will proceed, and we can reserve our remarks till the next time we meet?

A.—Sound waves travel equally in all directions, the point of concussion forming the centre of the radius, and the intensity or loudness of the sound disappears as the square of the distance increases.

Sound may be both refracted, reflected, and magnified, in a like manner to light and heat, by a lens of a requisite substance; reflected by a spherical mirror, and magnified by a tube or speaking trumpet. In one way it may be both reflected and magnified, but this is a way of my own. Place a mirror on the ground, and above it a tube highly polished on the inside, and set it upright with one end on the mirror. At the top hold a watch, and send the sound of the ticking through the tube. In half-a-second, if the tube be four-and-a-half feet long, the sound will issue from the tube, eight times louder than when it entered. This is caused by reflection of the mirror, and by resonance of the air vibrating longitudinally. Is this anything fresh?

Q.—We never heard of it before, but the experiment seems to be quite philosophical. How long is it since you tried the experiment?

A.—During my illness. I should say fifteen years since.

Q.—Thanks.—Will you please to proceed?

A.—Mons. Biot, a French philosopher, said that a man's voice could be heard through a trumpet twenty feet long, at the distance of 3,000 and a few feet; but if a trumpet properly constructed, with polished silver or steel mirror be used, a faint whisper may be heard 5,000 feet away, and a strong voice nearly five miles.

Sound is of course greatly diminished or increased by the density or elasticity or humidity of the air; and a sound generated in a dense air can be heard but faintly in a rare one; and if generated in a rare medium, very loudly in a dense one; accounting for the loudness of thunder. When thunder is heard very faintly, it is not only because of the distance it is from the earth, but at times because it is so near, and the air near the earth being so dense, as in winter.

Is there any part of the philosophy of sound I have not touched upon, not including Music, which I prefer for another occasion?

Q.—Would you, before we separate, inform us why it is that Sound travels more rapidly through dense MEDIA, such as wood, when Light does not travel more rapidly through denser MEDIA, such as glass?

A.—For this reason. Sound, unlike light or heat, is generated in the air particles. Light and heat is ether, although air absorbs the heat and communicates it to surrounding objects.

The velocity of sound in wood depends entirely upon its molecular structure. In pine wood, if a sound be generated at one end of a pole or beam twenty feet long, it may be heard that instant at the opposite end, sound travelling along the fibre ten times more rapidly than in air; but if placed across the fibre, or so that the sound is heard across the fibre, it takes twice as long as in the air.

It depends on the density and elasticity taken together of a medium, how quickly sound is propagated.

The next seance was held on December 13, 1875. There were present the lady medium and six gentlemen.

The hand of the medium automatically wrote:—

Did you notice any particular discrepancies in any of my statements when compared with previous ones?

To which I wrote in reply:—We did not observe any contradictions, or apparent contradictions. Did you recognise any?

A.—Yes. On one occasion you asked: "Did sound generate heat?" and I replied: "No, or in so slight a degree that it might be overlooked."

Last meeting I told you that sound waves did generate heat, in the compressed portion of the wave, and to explain this apparent contradiction, I must explain, that when the air particles are compressed to form the depressions of the waves, the air above is rarified, and as rarification conduces to cold, the depressions of the waves are comparatively of a higher temperature than the crests, but the air being a bad radiator, but a good absorber of heat, the temperature is equalized immediately, this bearing out my previous statement that no heat is generated.

We afterwards conversed on the Properties of Light, Reflection, Refraction, Velocity, Polarization, Optical Experiments, Retinal Impressions, Stereoscopic Vision; Real, Virtual and Consequent Images, &c., &c.

The next seance was held, December 20, 1875. There were present the lady medium and six gentlemen.

The early portion of the seance was occupied by a written conversation; that is, I asked and the controller answered questions, through the hand of the medium, on Light, and the Structure of the Eye. I wrote:—

Q.—Would you describe the external and internal Auditory Apparatus of a crustacean, a fish, an aquatic reptile and a mammal?

A.—I have never studied comparative anatomy. I might be able to give the anatomy of the human auditory nerves, and explain the apparatus for hearing, but not that of different forms of animal life.

Q.—We shall be glad to have a description of the Human Ear.

A.—The human ear is divided into three distinct parts, each for the purpose of condensing and magnifying sound, and the apparatus itself is the most complex and intricate of all the functions. It is divided into, first, the external ear, that cartilage known to anatomists as the pinna, which is situated at the ramus of the jaw, at the back of the temple; its elevations and depressions each have a name to distinguish it, as the helix, antihelix, tragus and antitragus, &c.

This is the ear proper, or the visible portion. The several depressions merge into one central cavity, which is called the concha, from its shell-like or funnel shape, and is the entrance to the auditory canal, or meatus. The meatus terminates on what is called the tympanum, a fine membrane which is stretched across a cavity in the temporal bone. At the back of this membrane are placed four small bones, called each by a distinctive name, one the malleus or hammer. The other three have

the faculty of stretching or tightening the membrane, when a wave of sound impinges on it, and the malleus or hammer strikes upon it, causing a magnified sound to enter the cavity, beyond which, it is reverberated along the rugged interior of the cavity, and is sent through a system of semi-circular canals, which are placed ready to receive the tremor of the membrane or tympanum. These semi-circular canals are known as the perpendicular, the horizontal, and oblique, and at their bases are a series of vase-like cavities, each filled with a watery crystalline substance. At the end of the canals, is a convoluted shell-like cavity known as the cochlea. The interior of this cavity or cochlea is filled up with a thin, bony partition, separating the inner convolutions, and are called the scala tympani, and the scala vestibuli, from the direction in which they are found. Over all the convolutions of the cochlea, is spread an exceedingly fine membrane, called the cochlear nerve, which is fitted to receive the slightest vibration of air, or sound, and directly at the back is placed a series of filaments, known as otoliths and crystalline particles. These filaments, and the cochlear nerve, are the expansion of the auditory nerve, spread as a disc in the same manner as the optic nerve is spread to form the retina of the eye.

I here asked if the writer had obtained this knowledge while on earth; and he replied in writing by the medium:—

I had ascertained all my knowledge of these things, and such like subjects, during my earth-life, but the knowledge of the otoliths and the filaments are not my own, but of a friend with whom I was a short while ago conversing. Of their actual functions I am not able to speak positively though. The nerve auditory or seventh pair is separated into two branches, one forming the facial portion, and branching out over the cheek and neck, and the other the soft portion, being broken up into exceedingly fine branches, and distributed all over the interior of the labyrinth, the vestibule, and other parts of the ear, in fact forming the whole lining of the interior and middle portions of the ear; fewer in that part surrounding the cochlea. The filaments behind the cochlear nerve, act in a vibratory manner on the nerves spread around them and the impression of sound is conveyed to the sensorium, by the immense number of vibrations caused by 6,000,000 of branches of the auditory nerve, and the vibrations are too numerous to be determined.

This conversation was continued for another hour, but your space will not permit me to give further quotations.

At the seance held on Dec. 27, 1875, there were present the medium and five gentlemen.

"Humour Stafford" wrote through the hand of the medium: "My friend the Anatomist is here, and has volunteered to answer any questions." I wrote:—

Q.—How many coats has the Brain, and what are their names?

A.—The brain, according to some of your Anatomists and Phrenologists, is a large flat cake, or thin substance, which if spread out would cover a circular area many feet in circumference. It is however folded and doubled up as to fit into the comparatively small space enclosed by the bones which form the skull or cranium, the convolutions and raised and depressed portions fitting the bones to receive it. The whole mass is enclosed in three membranes, the two first called by the ancients "the mothers," from the supposition that in them lay the seat of all the nervous tissue of the head. The outside one is called the dura mater, or hard mother, it forming a protecting covering for the brain, from the hard portions of the bony cavity in which it is enclosed. The second is called the pia mater, or kind mother, because it dips into all the different folds and convolutions; the third is called, from its resemblance to the web of a spider, the arachnoid. It and the pia mater are for the purpose of conveying the blood from the arteries and veins that supply the brain with nourishment.

Q.—Thanks.—Which are the chief fissures of the Brain?

A.—The brain is divided anatomically into two portions, the anterior and the posterior, though more properly into three, the cerebrum or larger brain, the cerebellum or lesser brain, and the medulla oblongata: the last being the commencement of the spinal marrow.

Q.—Thanks.—What fissures are in the Cerebrum, and how are the two sides of the Cerebrum united?

A.—The cerebrum, or brain proper, is divided into three fissures on each side. The brain itself is a sort of reduplication, each side having lobes, fissures, hemispheres fac-simile of the opposite, and is divided into right and left hemispheres of the cerebrum, right and left hemispheres of the cerebellum, the anterior and posterior lobes of the cerebrum, divided by the medulla oblongata, a funnel-shaped portion of the brain, containing the lines or commissures which are carried from one side of the brain to the other, from right to the left, and from left to the right, the whole being carried through the whole of the brain to the medulla oblongata.

The brain itself may be likened to a tall, straight tree, with a large top, the spinal cord being the stem and brain the top.

The same matter of which the brain is composed, is carried through the entire length of the spinal cord, each portion distinct and separate.

The whole of the brain proper, that is, the portion in the skull, is a mass of fine nerves, that part called the cerebellum, or posterior part, being composed of a finer, softer, and more medullary matter than that of the cerebrum. The nerves themselves are but branches or offshoots from the brain, as the branches of a tree are but offshoots of the trunk, supported and nourished by the sap within it.

Of the three different portions or columns contained in the spinal cord, there are three different branches or nerves, each confining itself to the work it is best adapted for. These three columns are called anterior, exterior and lateral: the anterior giving birth to those nerves of motive power; the posterior the sensitive nerves, or nerves of sensation; the lateral the respiratory nerves or nerves of respiration.

Each of these branches (for each nerve has its fellow) rises in the base of the brain, and are called the encephalic nerves, for distinction. I am now speaking of the first thirteen pairs of nerves.

The Anatomists now generally agree, that none of the nerves directly arise from the brain, but from its base, the medulla oblongata, either before it leaves the skull or directly after.

It is not generally known, I believe, that each of the fine cords known as nerves are but tubes, for the purpose of conveying the magnetic fluid, generated by the different gases of which the body is the repository. This fluid, or life itself, is carried through the nerves in much the same manner as the blood through the arteries and veins, but of that hereafter. Each so-called nerve is a bundle of minute fibres, so small in some cases as to be invisible with the most powerful microscope, yet each maintaining its own individuality, as it were, to the most minute point.

The eleventh pair, or as it is known, the pneumogastric nerves, are formed by the ganglion at the neck and shoulders, and branch off in numerous filaments, to supply those stomachic organs, other than the heart and lungs. The sensitive and motile are connected at certain points, to form what are called regular nerves, which supply the whole of the body at the same time with the powers of motion and sensation, at the same time the admirable system for the simplification of the machinery of the human frame.

As there are so many parts of the brain to be considered, and to do so effectually it is necessary to go minutely into every particular, my friend proposes to take each part separately: the composition of the brain at one time, the membranes at another, its circulation at another.

The circulation of the brain is admirably adapted for the special functions it has to perform, its arteries being doubled and turned in such a manner as to prevent the blood rushing too rapidly through them, as would be the case, when we consider the short distance from the grand trunk artery to the head; the convolutions taken by the arteries of the brain, more than double the distance the blood has to travel from the heart.

These arteries take a square shape, known as the "circle of Willis" (named after my friend). The principal of these arteries are the internal carotids.

I think he proposes not to say more now, but to do as I said, take each particular part separately. He says he cannot get it all into as small space as he expected.

I then wrote:—

Are we to understand that your present prompter is Willis, the great anatomist? Excuse us asking the question.

A.—He told me his name used to be Willis, but who he was, or his occupation on earth, I am ignorant. He says, however, he used to be interested in anatomy, and just said, when I wrote "the circle of Willis," "named after myself."

After four additional questions and answers the seance was closed.

At the next seance, held on January 3rd, 1876, there were present the medium and four gentlemen.

"Humnur Stafford," through the hand of the medium, wrote a long and able article on Electricity, and "Walter Tracy" chatted with his usual facetiousness.

At the next seance, January 10th, 1876, there were present the medium and five gentlemen.

The first hour was devoted to an elaborate essay by "Dr. Willis" on the "Brain and Nervous System," which I have not space to quote, and the remainder of the seance to a discussion with "Humnur Stafford" on "Electricity," during the course of which he wrote:—

What do you suppose a flame, say the flame of a candle, induces, positive or negative, and in what condition do you say it is always to be found? You will at least agree that it is a powerful conductor.

To which I replied: "We do not know whether the flame of a candle induces positive or negative electricity. Please to inform us, and at the same time will you explain this: How it is that some clouds are negative and others positive?" To which he replied:—

A flame is supposed by all I ever spoke to on the subject, to be strongly positive. If a wire from an electrical machine be pointed to the flame after the positive is drawn off, the negative electricity will rush towards the candle, with sufficient force to put it out. This supports my theory, that it is the negative electricity which combines with the positive to neutralize it, not the positive combining with the negative, and I believe that in no case is positive electricity given off, but negative withdrawn to restore the positively-charged body to an equilibrium.

The reason why one cloud is positive and the other negative is, that the earth is always negative, and some philosophers say *minus*, but this is not correct. The upper stratum of the air is positive, and when much moisture is given off from the earth, it becomes charged with the positively-charged cloud by induction; this induces opposite electricity in all under it, and the under cloud induces the opposite in the one under it, forming a continuous succession of positively and negatively-charged clouds, and unless by the wind decomposing or dispersing the clouds, the equilibrium is maintained, but as soon as one positively-electrified cloud comes into close contact with a negatively-charged one, lightning is the result, as you explained.

I have now endeavoured to place before you some of the more salient features of this investigation.

You will agree with me that a large and somewhat abstruse field was covered, and that the majority of the replies could not be given by any woman of ordinary education. There are some replies that might have been given by any one of average intelligence, but, on the other hand, there are many that could not normally have been given except by some one who had had the advantage of a severe scientific training, and the area of inquiry is so extensive,

that it is very probable the whole of the questions could not have been answered so well under similar conditions by any living man or woman.

You will have observed that I have not given the name of any one who attended the seances; that is not because I do not possess them, for they are recorded in full in the original MS. records of the seances. The prejudices, however, against following investigations of this kind are so great, that I prefer bearing the entire responsibility myself, rather than drag the names of quiet, retiring persons into the public arena.

If, however, any accredited society, say the Royal Society or the Society for Psychical Research, please to appoint a committee for investigation, I shall be glad to give them the names and addresses of all who were present at the seances, and afford them every facility for the fullest and most searching inquiry. The only exception is the name of the professor of music, whose name I would not give without his direct consent.

Permit me to say briefly, in conclusion, that I fail to see that any explanation of these phenomena will cover the entire ground, other than that which is claimed by the alleged producers of them, *viz.*, that the replies were given by persons in the spiritual world, who had for the most part acquired the scientific knowledge displayed in the replies during their residence on earth. That position, I believe, is the only one logically defensible.

SPIRITUAL BREATHING.—The Rev. Dr. John Pulsford, in a sermon delivered here, remarked that he believed Apoplexy to be caused by maintaining a sufficient balance in breathing a spiritual atmosphere jointly with the physical. May we hope for light on this?—J. A. Todd, 7, Calton Hill, Edinburgh.

"BEYOND THE KEN."—I fear I must request the patience of the subscribers to my forthcoming work until after Christmas, and make of it a New Year's Gift. The Artist who was to have executed the portrait was unavoidably called away; however I have got a tolerably good photograph, so trust the book many not be marred by the frontispiece.—CAROLINE CORNER, 3, St. Thomas's Square, Hackney, S.E.

"THE GHOSTLY NUMBER" of *Once a Week*, edited by Florence Marryat and Edgar Lee, price 1d. (280 Strand, W.C.) is choke-full of charmingly-told ghost stories, with a full-page engraving setting forth the appearance of a very sweet, little-girl ghost. We gladly recommend it to our readers, as a companion or supplement to our Christmas Number. We will forward copies on receipt of three-halfpence each.

A GHOST.—A newspaper paragraph alludes to a seance held in a haunted house at which some of the sitters were hurt by the spirit who threw the fender at the circle. It is a bad plan to hold a dark seance in a haunted house with a powerful physical medium. Such conditions give the "ghost" a maximum of power over the sitters. Many haunted houses have been "cured" by Spiritualists, the means being very lucidly described in the series of articles by Mr. Smart, which appeared in these columns a few months ago. Spiritualism confirms the ancient belief in ghosts, and has made it a popular topic amongst the scientific, and a favourite theme in literary compositions adapted for this holiday season. But the truth of genuine spiritual experiences is more remarkable than any fiction that the best writer can produce. We have no necessity to draw on our imagination.

CHURCH OF ENGLAND SPIRITUALISM.—Commended in warm words by Dr. Maclagan, Bishop of Lichfield, is a newly devised book published by Messrs. Wells Gardner, Darton, and Co., entitled "Our Friends in Paradise; or, Sanctorum Dulcis Memoria." It is the antithesis of a Birthday-book, being intended as a record of the departed; and the apology for its production seems altogether sound. We live too little, it is argued, in the fellowship of the dead, who are more truly living than are we ourselves, for they have laid aside all that is mortal. "Their departure from us is only another and a higher regeneration. The day of their death is a day of birth; and this is truly a Birthday-book." The poetical extracts on every left-hand page are decidedly Spiritualistic in their tendency, Gerald Massey being very frequently quoted; also Tennyson, Longfellow, Elizabeth Barrett Browning, Mrs. Hemans and F. W. H. Myers. The scriptural texts are rather spiritual than theological, and altogether the light of the New Dispensation beams through pages, decorated with a floral border printed in tint.

CLAIRVOYANCE.—To the Editor.—Dear Sir,—Will you allow me space to draw the attention of your readers to the fact that Miss Lottie Fowler is settled at 17 Bury Street, W.C., (near British Museum), and ready to receive visitors any day from two to seven o'clock. Miss Fowler's powers as a business and private clairvoyante are so established that they need no eulogium from my pen; but as several persons have asked me for her present address, I thought it could not be so well known as it should. I have sat with her for many years past at different times, and never found her fail. Only last evening she foretold something to me with regard to a friend whom she has never seen, which came true this morning. It is a mistake, however, for people who wish to consult her not to visit her singly. A company of two or three persons carry a mixed influence with them, and never secure the same effect. A clairvoyante should be consulted alone. I have heard of so many cases of disappointment where this rule has been neglected, that I think it as well to mention it. If Miss Fowler were as largely patronised as she ought to be, her time would be always occupied; but she prefers not to sit for more than two or three persons during the day, so that it is advisable to make an appointment with her before hand.—Believe me, Dear Sir, yours faithfully,

FLORENCE MARRYAT.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, DECEMBER 18, 1885.

NOTES AND COMMENTS.

TO READERS OLD AND NEW.—With compliments and good wishes, we present to our thousands of old friends and quite as many new ones, incontestable evidences of Human Immortality, with not a few inferences and deductions to be derived from that most important fact—nay, stupendous truth. As a gift from the Higher States Spiritualism came to man unsought and unexpected: despise it not; trifle with it not; seek for light and wisdom to use it properly, that earth-life may be a record of peace and progress, and that the life to follow may be a reaping of the vintage planted amidst the tears and joys, troubles and triumphs that constitute our varied lot in the body. But, for the outcome of Spiritual Teachings, the reader may be referred to the article by Dr. A. R. Wallace, a gentleman of most distinguished scientific attainments; and whose work, "Miracles and Modern Spiritualism," should be in the possession of all seekers into this truth. As a companion volume, "Researches in the Phenomena of Spiritualism," by W. Crookes, F.R.S., &c. &c., should go along with it.

ALDERMAN BARKAS.—The portrait presented as a gratis supplement this week, gives a most truthful representation of the gentleman whose labours are so fully and lucidly stated in the opening pages of this issue. On behalf of our readers and the Cause generally we express gratitude to the worthy Alderman, who in the midst of a busy life engrossed with a multiplicity of duties, has been so kind as to offer facilities for the comprehensive statement of his experiences, now in the possession of so many gratified readers. We may say that such is a specimen of the Men, Methods and Motives that go heartily into the investigation of Spiritualism. A correspondent has favoured us with a Phrenological Chart of Mr. Barkas, given by Mr. L. N. Fowler, in May, 1861. The figures indicate a scale of relative sizes: 1, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large:—

Organic Quality 6, Health 6, Vital Temperament 6 plus, Breathing Power 6 plus, Circulating Power 6, Digestive Power 6, Motive Temperament 6 to 5, Mental Temperament 6 to 5, Activity 6, Excitability 6, Size of Brain (23 and a half inches) 7 to 6, Amableness 6, Conjugality 6, Parental Love 7 to 6, Friendship 6, Inhabiteness 6, Continuity 4, Vitality 6, Combativeness 5, Destructiveness 5, Alimentiveness 6, Acquisitiveness 6 to 5, Secretiveness 6, Cautiousness 6, Approbativeness 6 plus, Self Esteem 4, Firmness 7 to 6, Conscientiousness 6 to 5, Hope 6, Spirituality 4, Veneration 6, Benevolence 6 plus, Constructiveness 6, Ideality 6 to 5, Sublimity 6, Imitation 6, Mirthfulness 6, Individuality 6, Form 5, Size 6, Weight 6, Colour 6, Order 6, Calculation 6, Locality 6, Eventuality 4, Time 6, Tact 6 to 5, Language 6 to 5, Causality 6, Comparison 7 to 6, Human Nature 7 to 6, Agreeableness 6.

The brain is far above the average, most of the organs are in proportion; and "excitability," by which is meant susceptibility of mind and openness to mental impressions, indicates that the system is high-toned and versatile.

THIS NUMBER is full and varied. We thank our kind friends who have ordered their thousands, hundreds and dozens; yet the circulation falls far short of its merits. To provide against the disappointment of those who have

neglected to supply themselves with copies, we have printed an extra quantity, which we hope will be promptly called for. Several friends have sent us lists of names, to whom copies have been sent. This is the third year that the Ministers of Religion in and around Edinburgh have been presented with our Christmas Number. Spiritualism will yet be recognised as the Gospel. Rev. J. S. Mill's sermon, noticed two weeks ago, was full of Spiritualism.

The report of the sitting with Mr. Eglinton may be relied on as authentic; we know the writer well. Those who desire to spread a knowledge of Spiritualism should go and have a sitting with Mr. Eglinton for slate writing, and take the written slates home with them to show their friends. We hope in a few weeks to issue a Special Number, graced with a likeness of Mr. Eglinton, and full of most interesting matter. We beg our friends to make a note of this, and resolve to circulate large parcels.

The reports of meetings are greatly condensed this week, to make room for special matter. We call the attention of new readers to the fact that most of the speakers are entranced or otherwise under spirit influence. There are many clairvoyants, who can, from the platform, describe spirits in connection with strangers in the audience, and which descriptions are generally recognised. For list of meetings see Directory on page 814. Strangers would do well to attend the meetings and see what goes on.

BROTHERLY LOVE.—At this cold and dreary season, share your possessions with those who have less. Said Professor Bush at Milton Rooms, Bradford, on Sunday week, a gentleman bought some matches from a lad in Leeds one bitter winter's night, and observing that the boy's head was uncovered, he asked him what had become of his cap. His reply: "My little sister is selling matches yonder, and she has no shoes; so I thought I would put my cap on the ground to keep her feet warm." Let all do likewise, and the world will be much happier, especially in the case of those who help the suffering.

HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours—one hour is better,—nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

Further information may be obtained at the Weekly Meetings, for list of which see page 814, or on application, personally or by letter, at the Spiritual Institution, 15, Southampton Row, London, W.C.

TEA MEETING ON SUNDAY, AT CAVENDISH ROOMS.

51, MORTIMER STREET, LANGHAM PLACE.

Tea on tables promptly at 5 o'clock, when it is hoped there will be a full attendance. Tea served till 6 o'clock. Service at 7, when Miss Maltby will give a reading, and Dr. Bernhardt and various ladies sacred songs. Mr. Hoperoff will give descriptions of spirits, and Mr. J. G. Robson and other mediums will take part. It will be a most interesting meeting.

DR. SLADE IN EUROPE.—We are informed by Dr. B. Cyriax, Editor of *Spiritualistische Blätter*, Leipzig, that this remarkable medium intends to visit Europe in January, 1886.

At the seance at 61, Lamb's Conduit Street, on Tuesday evening, a spirit spoke in the direct voice in the Swedish language to a Swedish gentleman. There was also a packet brought from the other room, though the doors were locked. The usual physical phenomena occurred.

At the request of the Committee of the Newcastle Secular Society, Alderman Barkas has consented to lecture on Sunday evening next, December 20th, in the Cordwainers' Hall, Nelson Street, commencing at 7 o'clock. Mr. Barkas has chosen the following thesis: "Some of the recognised teachings of Secularism incompatible with well-authenticated modern facts."

MR. CECIL HUCK has removed to 29, South Grove, Rye Lane, Peckham, three minutes' walk from Peckham Rye Station.

BRASS GIVEN INSTITUTE.—Special Services, Sunday, December 20th, at 1.30 and 6 p.m. Mr. James Dunn will speak on subjects chosen by the audience.

MATERIALIZED SPIRITS RECOGNISED.

MY ACCOUNT OF THE SEANCE WITH MR. EGLINTON.

We were a party of eight: four of whom were my personal friends, two were friends of my friend, then my daughter and myself. We formed a half circle, the top of the crescent being Mr. Y.; Mrs. F. sat at the other end; my daughter next to Mr. Y.; myself about the middle. This position we took in compliance with the wishes of the operating spirit, given by raps; the Sensitive on this occasion being that truly strong and wonderful medium, also courteous and gentlemanly young fellow, Mr. Eglinton.

After sitting a little while we were enjoined, by direct voice of one of the conducting spirits, to engage in general conversation, and to keep our minds as much as possible free from anxiety or engrossing thought. By this time the medium was showing signs of great uneasiness, and then this strange thing happened: there was a something that darted on his hand, or came from his hand, which for want of another name I will have to call a "light." The largest and most brilliant diamond bears little comparison, for the most brilliant requires the direct rays of light to attract and unfold its fire, but these lights that now flashed from his head, his hands, his side, seemed more like melted sapphire gleaming pallid amid the flame of diamonds.

Mr. Eglinton, who had been sometime in the cabinet, now came out entranced, and from each of the sitters he collected what magnetism he could gather, as material for the work to be performed; and, as if to save it, walked quickly back again, where soon we heard him moaning. While we listened, the curtain softly opened, and a bright, girlish figure stepped out. My heart gave a bound, for the grace and elegance of this figure reminded me of one I dared not nor ever hoped to see, so loved and lately crossed over, but never, never expected; but as she came nearer, I saw this was not mine. She came, held out her hands, and laid them on Mr. — the sceptical gentleman's shoulders—the second sitter from myself—and looked down into his eyes, and a voice said "Edith." I know not whose it was; the gentleman said nothing—he knew his cousin Edith, at whose deathbed he had stood and wept, without one hope or expectation of ever beholding her again. No wonder if he trembled with the joy of this glorious proof of the immortality of human affection.

This fair girl now retired, and immediately a tall, dark, male form came forth with rather a firm and decided step, and other characteristics of a military man. He walked gently up to the lady on my right, who recognised her uncle, and the recognition caused mutual delight.

When this form retired, almost immediately came out another, a man shorter than the last. His eyes were directed towards me, and all thought it would be my dear eldest son, whom I had come in hopes (though they were small) of seeing, or, at least, hearing from. Oh! surely it must be, for he stands before me. My gaze is too intense, for my heart is absorbed in one wish, one idea, but cannot be deceived. No! it is not my Willie; yet the face I know. My positive condition weakens him: he tries to kiss me and fails; and as he turns sadly away, too late, I know it is my brother; and I hope he forgives that cold refusal of his proffered love, caused by self-engrossment of one cherished idea and ardent desire still awaiting its accomplishment.

After my brother came another girlish figure, a sweet, graceful creature, slenderer and a little shorter than the other. She tripped at once up to her mother, Mrs. D., the friend on my left; took her round the neck, hugged and kissed her with the fondest affection. This young lady had passed over when a child, where there is also another sister, and her mother asked: "Is this dear Emily?" "No," said the gentle young spirit, "Annie, dear Mamma." I said she being close to me, "Are you Annie?" "Yes," she said, in a sort of whispering sound. She never looked away from her mother, but tripped lightly back to the cabinet, in seeming unconsciousness of all but her.

And now comes forth a form. I know it: it is like some one; yet not he for whom I wait. And yet why is there a something? He comes, he gazes with such longing intensity of expression, that I see his eyes glitter and the side of his mouth not in shadow compressed and eager. His face is boyish, healthy, and smooth, all but the little moustache. O heavens! It is Eric! My precious boy; but not as I saw him last, thank God! But I am too late, for he rushes to his sister, and they weep upon each other's neck—if joy can be said to weep. In his boyish impetuosity he almost lifted her off the chair. She then exclaimed: "Tis Eric!" and simultaneously he shot aloft his right arm, and waved it over his head,—a very characteristic act, as if he challenged a chorus of friendly hurrahs to join with him in this successful, though first, great effort to come to us again, and bring us joy and happiness.

After our darling had gone, the operating spirit told us we were to expect a friend of Mr. Y.'s, whom he facetiously named "Father Christmas," and there and then stalked forth a very tall, stout man, with a long, grey beard. There was a kind and mutual recognition between the brothers; and Mr. Y. asked his brother (the spirit) if David, Mr. Y.'s son, could not come to see them—meaning him and his aunt, Mrs. F. Whereupon she suggested that the uncle should go and bring out the nephew. No sooner said than done. In one moment he emerged from the cabinet, leading by the hand his nephew, David, a fine, frank child, like any other ordinary, well-conditioned child of this world. He kissed his father and his aunt, and, when I asked him to kiss me, turned round and did so, with sweet and gentle frankness, still holding his uncle by the hand. The two then went off lovingly together, giving place to Mrs. F.'s father, between whom there were loving and affectionate greetings exchanged.

At this juncture, the lady on my right whispered to me her great and natural desire to see her baby, a little boy, and immediately there stood just at the opening of the curtain a tiny baby figure, who was not able to do more than be seen. On the disappearance of this little form, the medium came struggling into the middle of the circle, and there was performed a modern miracle, more vastly astounding and incredible than is recorded in ancient tradition, or could be imagined in the wildest romance.

First, upon the medium's side, gleamed and darted those strange lights, which gave place to one continued stream of something white, opaque and vapoury, that began to pour forth in a small stream at first, gradually growing larger, and losing in density as it reached the floor,

and mingled with the atmosphere around, or rather by the side of the medium, who seemed to labour and struggle with this substance, as if he pulled it from him; and when I looked life was being born within that cloud, which, before I could well realize, stood a completed work, a living, breathing male, instinct with life, activity, energy, intelligence: a noble form, who put his arm around and supported the nearly exhausted medium; the one erect, strong, beautiful, the other faint, feeble and passive. The last link that bound the two being severed, the medium moved away into the cabinet, the stately spirit followed—calm, erect—a monument of seeming impossibilities, that are yet but unexplored powers lying within the scope of humanity.

And now the voice of "Joey" bids us farewell. When we enter the deserted cabinet, nothing remains of our loved and welcomed visitors from the unknown land; but our poor medium lying silent and weak amid the gloom of the deserted cabinet. And so, for the time ended this most remarkable seance.

I have told this plain, unvarnished tale just as it happened, refraining from comment or speculation on a subject so little understood or believed. But I should be grateful to know if it has ever been suggested, what might be the nature and use of that soft, cloudy material; for it occurs to me that it must be a substance required, not for the spirit which is already present and perfect in itself, but is requisite as a vehicle or medium to make the spirit palpable to our organs, as they now are. I know nothing, and this is merely a suggestion which may be right, or may be quite wrong. I am grateful for all enlightenment on this most important subject.

JULIAN RAE.

[Revised and corrected by the Author.]

ARE THE PHENOMENA OF SPIRITUALISM IN HARMONY WITH SCIENCE.

By ALFRED RUSSEL WALLACE, LL.D.

"Life is the elaboration of soul through the varied transformations of matter."—*Spiritual Evolution.*

It is a common, but I believe a mistaken, notion, that the conclusions of Science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our sceptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of Science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematised knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognise the competence of those who have no acquaintance whatever with the facts, to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror, and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enabled him to meet the sceptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognises in Mind the cause of organization, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of that of matter. The need for labour in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.*

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

"All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All partial Evil, universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. Modern philosophers can, however, give no sufficient reason why we should practise these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed in this world will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as their higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by

* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of human souls.

the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:—

"The deep assurance that the wrongs of life
Will find their perfect guerdon! That the scheme
So broken here will elsewhere be fulfilled:
Hope not a dreamer's dream!
Love's long last yearnings satisfied, not stilled!"

SKETCHES FROM LIFE.

Or, Leaves from a Clairvoyant's Note-Book.

VI.—THE HEAVEN OF UNBAPTIZED INFANTS.

I was once introduced to a lady, who asked me rather sadly, if I knew what became of *unbaptized infants*, after their so-called death.

"They go one or other of the many heavens prepared for all children of tender years, there to grow up and be instructed in all things good and useful, until they, in their turn, are able to instruct and help others."

"And are they happy?" She questioned.

"Very happy," I replied. "I wish you could see some of the lovely places I have seen."

"Do! tell me something about them," she asked, eagerly. "My friend says you know all about the life after death."

"Mrs. Jude lost a baby daughter," the lady explained who accompanied her. "She unfortunately died of croup; and she has been making herself miserable for years because the child was unbaptized. I have brought her to you, to see if you could find the little spirit, and tell us what state she is in."

"I will try," I answered.

I then passed into the clairvoyant sleep, and after they had given me such particulars as were necessary, and something to put me *en rapport* with the child, I found a kind angelic spirit who had often assisted me on like occasions, and we started in quest of the little one whom its sorrowing mother had intended to call Margaret.

We first passed swiftly through several spheres immediately surrounding the earth, the angel improving the time by informing Mrs. Jude of many things of which she had never heard before.

"What made you believe your child could be anything but happy in God's beautiful realms of Love?"

"My clergyman seemed so doubtful, and said he could only be quite certain about those who were properly admitted into the Church of Christ."

"What an atrocious libel on the meek and gentle Jesus of Nazareth, who said: 'Suffer little children,' &c. Who speaking in his capacity of Seer and inspired Prophet, says for God, the All-loving Father of us all: 'Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of Heaven.'"

"I thought they must belong to the Church," sighed the poor mother, sadly.

"What church was then in existence?" replied the angel. "Not certainly the so-called Christian one."

We now arrived at a broad swiftly-flowing river, on which many beautiful white-sailed ships were floating. As we stood at the water's edge, one of these came towards us in response to my guide's call, and after we had stepped on board, sailed rapidly away.

We soon came to a part where the river was much less wide, and ran between high, precipitous rocks, whose sides were festooned with all kinds of graceful flowering plants.

Presently we passed under a massive archway, whose welcoming gates of polished wood barred with silver opened to give us ingress, closing behind us.

On looking round, I found we were still on the river; but, oh! how much more beautiful it was on this side than on the other. Flowery banks sloped to the water's edge; while further back we could see groups of beautiful trees, and orchards whose abundant blossoms prefigured the harvest of Good and Truth to be gained by the young minds, whose progress in Love and Wisdom were thus indicated.

As we passed along we saw many magnificent meadows, and sweet, rural cottages, whose luxuriant gardens gave token of the abundant store of blessings possessed by their inhabitants.

After passing many meadows in which sheep and meek-eyed kine grazed on the sweet-smelling herbage, we came to an avenue leading to a large, many-chambered mansion, from whence there came wafted to our enraptured ears strains of melodious singing, accompanied by the music of harps and flutes. Near this house we landed, and mounted from the river's bank by a flight of white marble steps to a delightfully verdant lawn, which surrounded the house on all sides at some elevation from the river.

Here we were met by a group of lovely maidens, accompanied by a tall, majestic-looking spirit, who graciously asked the purport of our visit. When we had replied, she said, with a sweet smile:—

"Your visit is well-timed. Our sweet Daisy has been asking much about her earthly relations, and of her mother, who, we tell her, still lives on earth, ever thinking of her, and wishing to see her. We took her to her sleeping mother's side, but she in her ignorance turned from her abruptly when the poor child called her 'mother.'"

"It is true!" Mrs. Jude here exclaimed. "About two months ago, I dreamt I saw a beautiful girl, about sixteen years of age, such as you describe, standing by my side, who held out her hands to me, and said: 'Mother, dear—Mother, kiss me!' It so startled me, that I did turn away, and I awoke. How could I imagine that my poor, little babe had grown into that tall, lovely girl? Oh! dear friend, ask her to come again."

I asked and she promised. But I am anticipating.

When we reached the house, my guide was met by several angels, whom evidently he very well knew.

After a few words of explanation, he took me by the hand, and we followed a matronly-looking spirit through several beautiful chambers, into a magnificently-proportioned hall, fitted up like a music room;

with every kind of musical instrument standing about or hanging on the walls.

The angel called Daisy, and a beautiful girl came forward.

"Here is a messenger, dear child, sent by your mother on the earth, with words of love for you. She did not see you when we took you to her, and could not believe it was you, as she had been accustomed to think of you always as an infant."

"And will she not love me now she knows I am grown up?" she asked, wistfully, the tears standing in her lustrous eyes.

I repeated this to Mrs. Jude, who exclaimed, passionately:—

"Why did I not know all this before? What months and years of grief and anguish I would have been spared! Why," she added, turning fiercely to me: "Why do you not go up and down the length and breadth of the land, proclaiming aloud to all who have ears, the glorious tidings?"

"Ask my mother," said Daisy to me, "if I shall show you over the house, so that when she thinks of me, she may know by what beautiful things I am surrounded, and who and what are my companions."

The mother gratefully consented, and Daisy took my hand, and led me first out into a garden, where the most exquisite flowers were growing.

I was much struck by their profusion and seemingly endless variety, and with the order and regularity with which they were cultivated.

The angel whom Daisy appealed to for information, explained that "all things with us typify the state of mind of the young creatures who who are being trained for the useful work for which they are destined. Our Daisy here will, at her earnest desire, accompany her mother on her return to India, and help on the work there, so nobly begun."

"Will you? my darling. But how do you know what my work has been?" queried Mrs. Jude.

"I have often been near you," replied Daisy; "only you did not know me; but you will in future. When you feel that soft breeze on your forehead, remember it is your little girl who kisses you."

"I will! I will! my darling; and your dear Father also: he has been so grieved." She added to me: "We have five sons, but no more girls, and my husband has mourned even more than myself for the loss of this little one. But he has never doubted her being in heaven."

"And you will doubt no longer, will you, darling Mother? but will always remember that your own loving Daisy is with you, helping you to train and educate these poor Hindoo children in all good things. Remember, dearest, doctrine is of very little importance. To be true, upright and honourable in all things, is the essential point; in fact to live up to our loving Jesus's commandments: Love the Lord thy God with all thy heart, and love thy neighbour as thyself; and the new one which he gave to his followers: that ye love one another."

We now passed out of the garden into some charming meadows, where very many children of various ages were disporting themselves, watched over by angels of mature years.

"Did they all live upon the earth?" asked Mrs. Jude.

"Yes," said the guide; "and because they then loved purity and innocence above all else, are now here to guard and train the opening minds of these little ones, until, like Daisy, they are fitted to help some sorrowing one still left on earth."

"What an inducement you would offer to many a loving heart," said Mrs. Jude.

"If they were not pure and true without the bribe, nothing we could say would make them so. Pretenders it might, but that would not avail them here. The Sun of Righteousness shines so brightly here, that all deceit is exposed, and all false seeming melts away, leaving the poor wretch who has clothed himself therewith, naked and bare indeed."

We then passed through the many chambers of the "mansion," noting the numerous avocations of its inhabitants. Some were reading, some working in various ways, some singing, some moving in graceful measure to the music of various instruments, which others played. All were employed, and all were happy.

And the hitherto disconsolate Mother was also happy, her heart lightened and reassured, rejoicing over the seeming chance which had led her to the knowledge of these wondrous truths, now, thank God! so common in our midst.

VIOLA.

THE DIVINE USES OF SPIRIT COMMUNION.

(Written through the mediumship of "LUCRETIA," Clifton.)

In the interior life of man is sown a germ which encloses the God-love. This with watchful care will bloom into sweet flowers of celestial beauty and fragrance, but without care and nourishment will wither. This divine spark points ever to God, and is the communicating link between God and man. By this we are lifted up, and God descends to us, pouring into our souls life and love.

A time is coming when intercourse with us will be more desired and easier of attainment than now. We are working for this, but we find it difficult to impress and convince those who will not see God's hand in anything. No good, or even evil, happens but He turns it to good account. Nothing is useless, and nothing occurs without His knowledge and permission. Sorrow and trouble are necessary, and often are the means whereby you are brought to a better sense of life, for they open up within you well-springs of feelings that lived not before; they soften the heart, and often are the means employed by the Creator to turn you to His loving sympathy. Life should not be lightly thought of, or, as if it were, of no consequence. How many will in their ignorance exclaim: "I wish I had never been born." "I wish I were dead!" Foolish words proceeding from a foolish mind! Think not, ye men, that after your earthly life you end your individual existence; or that the state hereafter is one of laziness and inactivity. No! the spirit born into the spiritual life has still work to do, and its spiritual labour is often of more real use than was its earthly operations. In each individual soul as it is born on earth there is a purpose. The Father has an object, an aim, for that life to achieve in His service—in the service of the good and true. Each little child has a work before it to add to the glories of our endless existence. All are called by the Voice of God to do each one his share of work. The weak He employs as well as the strong, the poor and the rich. All are particles of one whole; that whole, that centre, is the Supreme Ruler of the

Universe. Each one has a task allotted, and although they be now unconscious, yet one day all will be made plain, and they will see the plans of the Almighty, as in a crystal stream that flows on and on into the ocean of eternity. Man's earthly clothing keeps; the perception of the soul in a measure shut; and this is wisely ordained, for if it were not so you would be unfit for the earth-life. Your soul, could it realize the happiness in store for it, would sigh to depart from the lower world, and thus would it be unfit for the work of the flesh.

The soul is like a crystal enclosed in a case to preserve its brilliancy, but as you near the end of your earth-journey the case becomes thinner and thinner, and as death approaches it snaps asunder its prison, and forth comes the crystal. If it has been prepared aright for its spiritual birth, it shines with exceeding lustre, but if it be not prepared, then is it dull, the rays feeble and weak. But as time goes on, and the angels instruct the ignorant soul, it grows brighter and brighter, until the gloom is dissipated and the crystal is clear. All will come to this state of light and knowledge, for the Father has ordained that each one of His children shall taste the delights of His love and care.

In the vista opening before the gaze of all, there is a light shining, and that light must and will be reached. Some struggle and fall by the way, but help is ever at hand to uplift and sustain, and being refreshed, the soul strives on once more to attain to the inheritance of that light. Again, perchance, it falls; and again do watchful angels come to its succour. To some this path is pleasant, and the way margined by sweet flowers, but to others it is full of thorns and difficulties, and takes a weary time to accomplish, but eventually the goal is reached, and the beauty of that Paradise revives the drooping traveller, and gives drink from the fountain of life to the thirsty spirit, and the joy that is felt when the soul has struggled for this bourn, and has at last reached it, is unspeakable, and a thousand loving arms are held out for the reception of the tired wanderer, while from the angelic spheres angels sing the praise of God.

The keen sorrow which those feel who have lost a dear one, would, if their spiritual vision were opened, be turned into joy, for they would see the beloved one divested of that cumbersome materiality which to the soul is a prison-house. The trials of the world touch them no more. They dwell in a land where all their good deeds while on earth are rewarded; where their aspirations for that which is divine is possible of attainment. Added to the joys which come from the land of spirit, are those which they feel when they are conscious that death, which they had so much feared, has not separated them from those they loved on earth. Still can they be near them, and give help in many ways. Death but draws those more closely together who are truly mated. Distance cannot part them; for to a disembodied soul space is traversed as quickly as thought. Therefore we would give comfort to those bereaved. Mourn not for the dear dead, but try to so develop your own spirit-powers that you may in time be conscious of their presence,—they, who still live, but in a more beautiful land than the earth. Think not of them as far removed, but in the gratitude of the evening hour think of them, and your thoughts will draw them to you; but let not your thoughts be sad, for this will give them pain, and will impede their progress in spiritual knowledge. Grief will chain them to the earth, and fill them with sadness.

There are spirits whose mission it is to help those emerging from the earthly body. These stand around waiting the moment when the soul shall be free. Then with gentleness and love do they receive the soul. Come, and instruct in that which is needful. Not alone do they go forth to the unknown future, but angels of God await the advent of a new member, and with loving arms do they embrace. Not only do they meet those whose earth-life has been spotless, but the sinner, if he will, can be received into this sweet and holy company, if his desire for amendment be sincere. So for all there is hope. Every outward expression of the interior spirit decays. All the beauties of nature—the fragrant flowers—all fade and wither. Only the spirit survives. Truly there is no death, for that which falls from the spirit is of the earth, but the true Man lives for all eternity. Who can dread death? Who dreads a phantom that exists not? Life is of God—immortal, eternal. The soul changes its state many times, for progress is ever travelling onward. No rest by the way-side, because in its pursuit no fatigue is felt. Onward till it attains to the harmony of God. Each soul must progress in its own way. There are many paths to Heaven. Some take one, some take the other, but all meet in the Home of God!

HYMN.—FORWARD PRESS TO CONQUER!

Tune.—"Onward, Christian Soldiers."

Forward press to conquer, Girt with truth and right; In the angels' service, Guided by their light. Hearts and hands united Erring souls to win— Back to light and virtue— From the night of sin.	With the help our Father Sends us from above, We'll proclaim the Gospel Of his holy love. Filled with inspiration, Truth and Love our cry: We will toil for Justice, And her foes defy.
(Chorus) Forward press to conquer, Girt with truth and right, In the angels' service Guided by their light. Darkened souls are sighing In the wilds of sin; Tossed by angry passions— Surging from within; On we to their rescue, Saving work to do; We will draw them kindly To the good and true.	(Chorus) Forward press, &c. Angel bands o'ershadow,— They will lead us on, Be our strength in battle, Till earth's work is done: Then when death o'ertakes us, Oh what joy in store! We will meet our loved ones On the brighter Shore.
(Chorus) Forward press, &c.	(Chorus) Forward press, &c. Halifax. A. D. WILSON.

THOMAS NUTTALL.—In reference to a paragraph which recently appeared in these columns, respecting the seance of Harry G. Van Auken and Thomas Nuttall, at Rochester, New York, Mr. William Yarwood, writes:—"Thomas Nuttall is a native of Heywood, Lancashire. The first time he came to my house, although he had never been at a spiritual meeting, he described our boy Frank (who had been passed on six years), and selected his likeness from among others. He developed at our circle, and was well known in Heywood and Rochdale. He was not fully developed when he went to America, in March, 1883."

SPIRITUAL ANTHROPOLOGY.

A SPIRITUAL "PLAN OF SALVATION."

A DISCOURSE BY J. BURNS, O.S.T.

This is an adaptation of the conclusion of a Lecture delivered at Pendleton, and portions of which appeared in the MEDIUM, Nos. 806, 809, 810, 811, 812, 813, 814, 815, 816.

In tracing the Evolution of Man, we have regarded him as an expression of the INFINITE ONE. All things and forms of life below man are likewise expressions of the ONLY ONE; but we do not teach that "man" was all of these lower forms before he became man. These are different orders of creation, related to but distinctly separated from one another. They are inter-related, all dependent on the same Source, but they never can blend together, or become confused or mixed. Thus our view of Evolution and the origin of types differs vastly from that of the "Scientific" school, than whose speculations nothing could be more unscientific.

Above Man as a distinct order comes Spirit, the inhabitant of the numberless states that surround the earth, and to attain to the highest of which may take many thousands of years. The modes of existence and methods of thought of these spiritual states are quite as unthinkable to Man as is his plane of life to the Animal. But the Spiritual State is not the last, nor are the Heavens of Earth the highest. Celestial States beyond comprehension exist removed from earth's influences, the abodes of the Redeemed. Angels are messengers, who act as emissaries from higher to lower states, themselves the while learning of that which is above them, that in time they may be able to assume the Celestial degree.

The Animal is in a soul state, and is guided by unerring instinct. Man exercises will, choice, and thus is in a state of transition to a higher soul plane. The Spirit assumes that soul plane, and is guided by intuition, the correlate of the instinct of the Animal. The Angel, again, is a transitional order like Man, and by volition attains what we would call "knowledge" to prepare for the Celestial State, which is that of the Perfect Man, Will and Soul being then One.

We are taught by spirit-communion that vast companies of these Perfect Ones descend at stated periods into the Heavens of Earth led by a SUPREME BEING, each of these periods marking the beginning of a New Dispensation; an indication of one of which is *Modern Spiritualism*. At these times men's theological ideas and religious exercises undergo great change, and fresh light is obtained on man's nature and destiny, and the influences that surround him and are showered upon him from above.

All of these celestial hosts are understood to have been once the inhabitants of this earth or some other planet. The highest of them have attained to such power and knowledge that they can take part in the formation as well as the government of worlds, and may be the *Elohim* spoken of in Genesis, i., who said: "Let us make man." Their chief is the Supreme Being of the planet—God! Who is as Father and Saviour to all of earth's weary children, who, in the future eternity, may each one attain to a like Divine State.

All earth's millions, and the millions on millions of spirits in the lower states—even those that are devilish and dark—are as a drop in the bucket compared with these celestial hosts, who are the mediators between God and man, and ceaselessly labour for the elevation of earth's lowly ones. Not "one mediator" but countless millions has Infinite Love provided for the elevation of humanity. Not only do angelic messengers teach the lower states externally the truths of the higher states, but the very life of those higher spheres is the inner and essential life of everyone however low. In our better moments, and as we attain true development, we all become receptive to the inflow of these Divine rays; and by spiritual exercises we may increasingly do so more and more. To attain to this glorious consummation is the grand object of Spiritualism. For truly celestial presences, and God as the inner and most universally permeating power, are everywhere. Just as all colours are component parts of light, so all spiritual states are phases of the Divine presence, divided, separated by the "prism" of organic differentiation. The Celestial Sphere is the grand synthetical apparatus that again reunites the scattered rays, and makes us one with God!

God is not the "Creator." The INFINITE ONE, in whom we all have our existence, is *Uncreated and Eternal*. All states are in Him, and ever were. In our eternal pilgrimage we are simply passing from condition to condition in that which has ever existed for our accommodation when we come to require it. But each individual in appropriating this "gift" is left free to use or abuse it, and to prepare for higher gifts, or learn wisdom through suffering caused by the misappropriation of what he has already received. So we all make our own "state," and thereby choose our companions.

The INFINITE ONE is the Source of all intelligence. All our scientific knowledge is but the reading of that which is written around us, and only a fraction of which we can perceive. As we eternally advance, we open fresh volumes of the Great Book of universal existence; and the voice of the Everlasting is heard by us in a different degree and manner. All our love, our moral sense, our holy feelings, are these Voices whispering to the Finite Child of the INFINITE PARENT.

Thus the Perfect One—God—is termed the Son: for he has entered into full intercourse with THE FATHER. At the beginning of a Dispensation, The FATHER appoints a Son suitable to the then needs of earth's children, who rules in the heavens of the earth till the close of the Dispensation, when He ascends to the higher heavens with the "redeemed," the fruitage of His stewardship. Thus there are three orders of existence in relation to man's eternal welfare: THE FATHER—the Eternal and Uncreated ONE; THE SON—the order of Perfected Finite Beings, who are capable of interpreting the highest commands of THE FATHER for the progressive use of man; and there are the holy ministering Spirits, even down to your loved one who has been taken from your side by "death," as the last links in that infinite chain which extends from every soul to the illimitable eternities.

Thus there is hope and love and joy for all. May we ever more and more incline our aspirations towards that Light which ceaselessly beams in upon us; and by labouring for the uplifting of those who need our help, become more receptive to that in which we ever stand in need!

THE CHURCH AND RELIGIOUS LIBERTY.

A CONTROL BY "THOMAS JEFFERSON."

Recorded by A. T. T. P., December 2nd, 1885.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

A voice has sounded from both Universities in terms of warning, respecting the great necessity existing for reforming the Established Church. I ask: Would that warning have been given to Archbishops, to Bishops, to Pastors, and Teachers of the English Church, had it not been that the people had first raised their warning voice, by that power of their united will; but, however deep the reformation may be, and I speak in no cavilling spirit, it will only be like the offers of concession as to local government to the present Dictator of Ireland, and that however thorough that reformation may be, it will not meet the demands of to-day, which are for free and uncontrolled religious thought.

That they are willing to introduce drastic changes is quite possible, and that such changes will meet with the approval of a portion of the English people, must also be an admitted fact; but with the majority of mankind, not only belonging to this country, but also to all other nations and empires, the increasing spirit of requirement is for absolute freedom.

Respecting orthodoxy, it is too much a past and present example for judgment; it pertinaciously circulates the charge of infidelity against all those, who do not bow down to any or either of the religion of the nation, which is State supported. I may say, that the majority in this country are those, who have given up the Bible, and are guided by natural religion; and in my opinion they have more full and and sufficient reason for their choice, than those who cling to an unswerving orthodox belief in the correctness of that volume from the beginning to the end. The great reason, why men should prefer the works of God to the writings of man, lies in the fact, that in His Law there is nothing that lies beyond the careful intellectual investigation of man: whereas the writings of men, more especially those prophetic and inspired works, present such moral difficulties to a reasonable mind, that make their acceptance as a whole impracticable.

The educated man, who is willing to think, and who really is bold enough to judge of these works, arrives inevitably at many conclusions, that prevent him from raising the claim of belonging to the orthodox ranks. For myself, when in the form, I asked for help neither from man, nor from the existing or past literature on theological matters. I took the Gospels, as they stood, bringing the whole of my powers of thought to bear on the subject matter contained therein, and I considered then, as I maintain now, that there should exist no man, who would be willing to deny the right of private judgment to any man, be he either ruler, priest, or layman.

If the teachings of the teacher himself are found to fail in satisfying modern reason; how much more so does the teaching of his followers fail in convincing modern thought. They say that although he was removed from them, yet he had sent unto them the very spirit of truth to govern their words, their writings, and their actions; now if this had been so, there would have been no after divisions in religious matters between humanity; there would not have existed to-day, the hundreds of sects, who engender the hatred and not the love of one for the other. So far from their writings and teaching proving that they were written under the guidance of truth, I say that in the utterances of each one of them there are to be perceived the most remarkable variances of doctrine, and remarkable degrees of variance in the expectation of each respecting their future. Hence, whilst one sect depends on the doctrine of a particular follower of Jesus, and asserts, that their view is a right interpretation, and a perfect understanding of Scripture, another sect denies the authority of their opinion, and openly professes, that they would sooner deal with infidels than with any of those who profess dissenting religious views.

The question, how this modern alienation from Bible worship is to be met, is not by any possible revived interest on the part of the people, the consequence of a thorough sweeping Church reformation. I admit that it is possible for the Church to open out into wider operation the power that is still hers, but they will meet with very few thanks for their endeavours to reform. There is a cheery proverb, very much quoted amongst the industrious classes, namely, "that a volunteer is worth two pressed men," and the people will look on this reform, not as a volunteer offering to their needs

but as a reform unwillingly followed out; reluctantly taken in hand; being irresistibly compelled through the strong force of human opinion.

At one time the Church would have met this wave with a strong weight of sturdy opposition; with that opposition which is made strong through brutality; that opposition which is only disastrous when sanctioned by the law of the land. I hold that they are quite right to cling sturdily to that remnant of power which is still theirs; but I also hold that it is an impossibility to again expect the love and trust of the people, having only the authority of a reputed infallible work whereon to rest. This love and this trust on the part of the people would never have been withdrawn had the ministers of religion marched side by side with the spirit of the times, and have greeted every change from theological teaching to that broader religion of humanity; but they preferred standing still to awaking to the startling truths that an enfranchised people, and therefore a people with power, no longer trusted them—to find that there existed this necessity of defending not their doctrine, but their very existence as a State-established religion.

It is idle for the Church to deny that the prevailing scepticism existing is a fault for which they are answerable, and is a piece of their work for which they will be punished. It is useless to deny that this scepticism exists; I can point out thousands of men who have turned against Bible worship, and who are to-day raising their voices for the freedom of religious thought; men, who labour, that men may be free to unite together, and not to remain in enmity through sectarian or doctrinal differences; men, who in thus labouring, meet with many social dangers, and whose scepticism raises many of these life difficulties; yet who voluntarily and cheerfully undergo all this, and why? It is because they know that they have reasonable probability on their side, and although they do not know where to rest, or on what hope of immortality to rely, yet they are such as Bible idolatry has made them, and a part of God's great family.

The great question to-day is: What will you do with them? The Church answers: We will through a thorough reformation (that is inevitable) invite them to come back again and join us, and that our endeavour is derived from the most earnest motive in respect to their moral welfare. But I say this last modern effort which will be surely made, will as surely fail, as did the coercive measures taken by the Church in the past: I mean the anathemas, and the decrees of the viceregents of Jesus of Nazareth on earth. Even amongst the ministers of the Church to-day, there is an impatient and uneasy feeling. The Thirty-nine Articles, which were so easy to wear as golden fetters, now become heavy, and cumbersome, and the most thoughtful amongst them are asking themselves these important heterodox questions, such as: Is every portion of the Bible inspired; or are there portions which cannot be accepted as revelations? The Bible means of dealing with those vexed questions of differences of opinion has been found to be very inefficacious in the past, namely, that command which says, "Refrain, man, from this, and let it alone." I offer a respectful opinion, that this advice is a sorry piece of eccentricity, proving the weakness of the cause of the Church, and of its doctrine. Had the cause and the doctrine been so sound, that no defence were needed, then it were wisdom to let the sceptic alone; yet to continue the passage, how unwise has been this policy. "If this counsel and work be of man, it will fail; but if of God its overthrow becomes impossible"; yet we find orthodox religion coming to nought, supported even by the infallible Bible, and this is proved by the wide-spread prevalence and irrepressibility of modern scepticism.

I ask: Who is responsible for this fall in power and position? And I answer: The objectionable character of Bible utterances. He is arrogant in opinion, be he a Christian man or an unbeliever, who asserts like many Christian men do assert, that it is to the Bible that man owes all his ideas of his Creator. The unbeliever, on the other hand, is arrogant in asserting "that he does not believe in a God, because God has not revealed Himself to man or to his understanding." In my opinion both of these assertions are incorrect. Belief in a God is a part and an important part in the constitution of the human soul; from various causes this intuitive knowledge of God may become distorted, and depraved even to denial. I do not think there can be a greater sorrow to those who love God than to see those of their fellows, who under the name of worship are dishonouring Him. It is sorrowful enough for us to recognise, that there do exist men, who openly avow their unbelief in the being of an Almighty, but

the first-named sorrow is the greatest, that is realized or could be imagined. Better to deny His existence than to acknowledge Him only to dishonour Him. It is for many causes, that I consider it an absurd attempt through reformation to realize that it is possible to gather again those, who through the power of thought have obtained their freedom.

The theoretical, hard, and unsympathetic nature of scepticism arises from certain conditions of soul, honest intellectual belief, and this position has been mainly arrived at by those who have had their youthful training under orthodox teaching, whose childish minds have been bewildered with the eccentric doctrines respecting the triune God. The contradiction of this belief is in the grandest passage which that volume contains: "I am that I am:" "I am the Lord thy God, thou shalt have no other God but Me." This is the highest and the greatest commandment given to man. Am I admitting that this command was an inspired command given to man from God? Yes, most certainly; I should be unwilling indeed to assert, but that portions of that book were inspired in the same degree that I am inspiring and controlling at this present moment, and that I may in my turn be inspired or controlled. Take the Bible and ask candidly an opinion of that work from one who has received the knowledge of immortality, and he will answer: "I receive this work in the same spirit that I receive its more modern successor, even to the last work issued by those anxious to promote spiritual literature." I think that would be his answer.

That many portions of it are truly inspired with teachings God directed, and sanctioned by Him, I admit, and I reverence those portions in humble singleness of heart and purpose, but I receive in part only, claiming the right of private judgment and the exercise of individual reason. To refuse to give credit to passages, which cannot be inspired; which cannot be sanctioned by God; which are unworthy of Him, and which are false when weighed with judgment and calm reason; such I take it would be the answer of those, who through your labour have struggled through the gloom of bewildering faith into the realms pure and bright with the light of real knowledge. Happy indeed is that spiritually-minded man, who can say truthfully: I have exchanged faith, and in its place have received through the mercy and loving kindness of my God actual knowledge of what awaits me in the future, and that throughout eternity I shall always realize that I, with all earth's members intact; with all earth's deserved associations renewed, that I with not one recollection or affection or love weakened; that I know with an unchangeable and positive knowledge that it is to be my eternity; for with this possession comes the assurance to the soul, that it hath realized what God hath promised shall be the religion of all men. May heaven bless you, dear Recorder: Good Morning!

Professor Blackie thus answers the question, Why is Scotland Liberal?—

Why Scotland Liberal? I'll tell you why.
Not yesterday we from the cradle crept
Of vassalage, but with firm foot forth stepped,
Braced by strong mountain breezes, to defy
The insolent Edward. Not his will might turn
His high-blown boast into a stable deed;
God raised up Bruce to help the freeman's need,
And Scotland stood erect at Bannockburn.
And when a king of Tudor's haughty line
Carved creeds for slaves, and dubbed himself a Pope,
Our stout John Knox gave native thinking scope,
And set our hearts afire with fire divine;
Thus proved from field to field in stern debate,
The free-souled Scot leads on the march of Fate.

DEVONPORT.—98, Fore Street, Dec. 13.—In the morning Miss Bond, discoursed on "The Duty of Spiritualists." They should be up and doing, and give forth to the world, in spite of opposition, those sublime truths which they have received from the spirit world, and which would tend to lift the veil from the eyes of their brothers. In the evening, "Gods: Ancient and Modern." The orthodox idea was repudiated that it would be possible for man to walk and talk with Him, as they are told that Adam did, or that He would become encased in physical form as they are taught to believe that He did in the person of Jesus. After the discourse fifteen clairvoyant descriptions, with the names, were given, twelve of which were recognised.—HON. SEC., D.F.S.S.

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OTHER INTERESTING MATTER.

SPRINTMOOR: Central Hall, Dec. 12.—Mr. W. Scott set forth the truths of Spiritualism as he has experienced and proved them himself, which all should.—W. H. O. LEICESTER: Silver Street, Dec. 13.—The guides of Mr. Sainsbury gave an elaborate address on the disestablishment and disendowment of the Church of England to a fair audience.—P.

HUTTON-LE-HOLD: Miners' Old Hall, Dec. 13.—Mr. Westgarth's guides dwelt upon the importance of the study of Man as the basis of all thought respecting religion, and the soul's relations to the future.—J. H. THOMPSON.

BRADFORD: 448, Little Horton Lane, Dec. 13.—Mr. Peel told how he became a Spiritualist in the afternoon, and in the evening spoke on a subject submitted by the audience.—COR.

OPENSHAW: Mechanics' Institute, Pottery Lane.—Our first social tea party on Saturday evening; a complete success. Our annual tea meeting and entertainment on New Year's Day. Mr. Carline answered Questions on Sunday morning, and in the evening discoursed on the Eternity of Duty.—OMEGA.

MANCHESTER: Temperance Hall, Tipping Street, Dec. 13.—The controls of Mr. Wm. M. Brown discoursed in the morning upon "Death, no foe," and in the evening the subject was "Spiritualism: what is it?" Both lectures were highly edifying, and appeared to be well appreciated by our audience.—COR. SEC., M.S.S.S.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Dec. 13.—The writer's guides answered questions in the afternoon, and in the evening spoke on the Oneness of God in the primals of nature. Mr. Wardell argued the same from Scripture, establishing the unity of God, and repudiating the Trinity.—D. W. ASHMAN, Sec., 16, Cumberland Street.

PENDLETON: Town Hall, Dec. 13.—Mrs. E. H. Britten gave two eloquent addresses, afternoon subject, "In what Church shall we worship?" It was a grand oration, and all were highly gratified with the truths they had heard. In the evening Mrs. Britten again addressed a large audience, on "Death and the after life." These meetings are becoming very popular, and we are sorry we cannot have Mrs. Britten for a speaker much oftener.—C.

SOUTH SHIELDS:—On Thursday, 10th December, the guides of Mr. Gregg, of Leeds, delivered a short address, and afterwards gave clairvoyant delineations; and although the conditions were somewhat unfavourable, several of the audience recognised at once those that were still near and dear to them. The delineations were continued on Friday, and the results were fairly successful. On Sunday morning, Mr. Jos. Wilkinson discoursed upon "Faith," and in the evening Mr. R. L. Fearbey delivered an address upon "The Ascent of Man," which was well received by a large audience.—COR.

LONDON:—Dr. Bernhardt delivered an excellent address on the present aspect of Spiritualism, followed by Mr. Burns, who made suggestions as to future work.—At 128, Hoxton Street, a sweet and comfortable room was opened by the Hoxton Psychological Society. About 50 sat down to tea, after which Mr. J. Hopcroft described spirits in the audience, and communicated short messages.—Walthow: 83, Boyson Road.—At the circle on Wednesday, many friends received tokens of spirit friends being present. On Sunday Miss Young spoke to a crowded room. There was a pleasant influence, and many mediums were controlled.

WALSALL: Exchange Rooms, Dec. 8.—On the safe return of Mr. J. Venables, who has visited America in search of health, a well attended tea meeting was held, presided over by Mr. Washbourne. In addition to the chairman, Mr. Flint and Mr. Tibbitts bore generous testimony to the active and unselfish manner in which Mr. Venables had laboured to spread abroad the truths of immortality. Mr. Venables freely acknowledged the cordial reception, more he thought than he deserved, yet he was proud of their appreciation, and felt better for it, though his health was not yet quite restored. He gave an interesting account of his tour, and the happy evening closed with an entertainment.

BOURNE: Dec. 13.—Mrs. Butterfield spoke in the afternoon on the "Egotism of Christianity," denouncing in a forcible manner the assumption that it has got the right religion, smiling in pity at the poor heathens with their plurality of gods, forgetting or unable to see that she has a plurality of gods in her "Trinity"; spending money to spread dogmas among heathens, which might be better used to mitigate the misery and wretchedness existing at home. In the evening she spoke on the "Summer-land." Heaven had been pictured as a place with streets of gold and gates of pearl; and though this was not literally the case, there was something far better and dearer, in the presence of the loved ones who had gone before. The "Summer-land" is more a state than a place, to which we take with us our own environments, making it more or less according to our own condition. If man could not see the good and beautiful in nature here, he must not expect to find it in the Summer-land; so we must educate ourselves here to be able to enjoy a state of happiness in the other world.—COR.

NEWCASTLE: Weir's Court, Dec. 13.—Mrs. Gregg delivered a short address, followed by clairvoyant descriptions of spirit surroundings, in the morning, and in the evening the service was of the same order. On Monday evening the characters of several of the audience were successfully delineated, the audiences at each meeting being large, in marked contrast to the week before, when Mr. Schutt was the speaker, evidencing the fact that a large number of the frequenters of Weir's Court are still in the condition of seeking after wonders and phenomena in preference to spiritual unfoldment and intellectual expansion. Unfortunately your strictures of last week are too justifiable. I was glad that Mrs. Gregg herself deprecated the same tendency in her closing remarks on Sunday night. Depend upon it, a dead set will have to be made against this morbid craving after still more signs and tokens. The lesson is only tardily received, that after a demonstration that spiritual life is before us all, by some objective phenomena vouchsafed from the beyond, it is then our duty, having received the evidence to grasp its meaning, and apply its lessons to the ennobling of our lives, and not to make the phenomena the be-all and end-all of our existence.—On Wednesday a social evening was held, being the third of the series during the winter months. It was very enjoyable, a varied programme being gone through, giving great satisfaction. Refreshments provided by several of the lady members, were partaken of during a suitable interval. The next social evening will be held on New Year's Eve.—GEORGE WILSON, Cor. Sec.

OLDHAM: 176, Union Street, Dec. 13.—"Spiritualism, the life of the world," was Mrs. Green's subject in the afternoon, an eloquent discourse of forty minutes, which astonished many strangers present. In the evening, "The Mediumship of Jesus, and the Gifts of the Spirit" was so well treated, that a local preacher present said he never heard such a discourse in his life.—J. MURRAY, Sec., O.S.S., 7, Eden Street.

MIDDLESBOROUGH: Granville Booms, Newport Road, Dec. 13.—Mr. Wright and the writer addressed a harmonious meeting in the morning. At the close of the writer's address in the evening, Mrs. Brown gave clairvoyant delineations, in which she was wonderfully successful.—R. KNEESHAW, 95, Earnest Street.

PLYMOUTH: Notte Street, Dec. 13.—Mr. Leeder's inspirational discourse was on "Is Spiritualism superstition or fact?" pointing out that trust in God would dispell unworthy fears and doubts, and lead the mind to a clear view of the subject. God inspires men to day as in the past, and Spiritualism properly studied and applied, would place man in a better position spiritually, than any other teachings.—J. W. CHAPMAN, 8, Nelson Street.

BACUP: Public Hall, Dec. 13.—Speaking in the afternoon on "The Test of Truth," Mr. Hepworth said Spiritualism would bear testing, which it constantly invited. In the evening in a most thrilling discourse Mr. Hepworth pointed out that Spiritualism opened up a new field to the Scientist, was the greatest moral teacher in the world, and the only religion that demonstrated the fact of a life hereafter. Mr. Hepworth, has an excellent delivery, and made a good impression, closing by describing four spirits, three of which were recognised.—J. BROWN, Sec., 220, Todmorden Road.

JERSEY:—A very good influence pervaded our circles during the week. We were favoured, with a poem and a new version of an old French hymn by the guides of A. B. We were also informed that the work for which one of our mediums was sent to the South of France, that of freeing an earth-bound spirit, has been satisfactorily accomplished, which fact was subsequently proved by letter from the medium himself. Mr. H. was controlled by his guides, also by the spirit of a child, who was at once recognised by one of the sitters as his niece.—EXETER.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, DECEMBER 20th, 1885.

LONDON.

BATTERSEA:—Mrs. Evans', 46, Wakehurst Road, Northcott Road, near Chapel Junction, Circle at 7. Wednesday, at 6, Healing, Mr. Williams, 4, Devonshire, CAVENDISH ROOMS, 51, Mortimer Street, W., at 5. Tea Meeting, at 7. Service. **HOXTON:**—128, Hoxton Street, at 7. Mr. C. P. B. Alsop, "My Experiences in Spiritualism." **KILBURN:**—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7. Seance, K. Matthews, medium. Wednesday, developing circle at 8.30. **MARYLEBONE:**—Regent Hotel, 31, Marylebone Road, at 7. Mr. A. F. Tink, "Occultism and Eastern Magic." **UPPER HOLLOWAY:**—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle. **WALTHAM:**—83, Boyson Road, at 7, Mr. J. Veitch, Questions and Answers, K. Raper, Healing. Wednesday at 8.30, Circle, Mr. Robson. Jan. 5, Tea at 6.

WEEK NIGHTS.

SPIRITUAL INSTITUTION:—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium. **CLEKENHILL:**—81, St. John's Street Road, Wednesday at 8, Mr. Webster. **HOLBORN:**—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webb. **HOXTON:**—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. E. Arncliffe, Healing; Friday, at 8, Mr. Webster. **NOTTING HILL:**—63, Faraday Road, Ladbroke Grove Road. Thursday, at 1.15. 10, Prince's Road, Wednesday, Mr. & Mrs. Hagon, at 8, Healing, at 8, Trance.

PROVINCES.

ASHINGTON COLLIERY:—At 2 and 5 p.m.: No Information. **BACUP:**—Public Hall, at 2.30 & 6.30, Mrs. Craven. **BARNOW-IN-FURNESS:**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon. **BATLEY CARR:**—Town Street, 6.30 p.m.: Mrs. Ingham. **BELPER:**—Lecture Room, Brookside, at 10.30 and 6.30. **BINGLEY:**—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gott. **BIRMINGHAM:**—Oozells Street Schools, at 6.30: Mrs. Groom. **BISHOP AUCLAND:**—Temperance Hall, Gurney Villa, at 9, Circle; at 6, No Information. **BLACKBURN:**—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Mr. and Mrs. Newell. **BOWLING:**—Spiritual Tabernacle, Harker Street, at 2.30 & 6; Local. **BRADFORD:**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 1.15 and 6, Mr. Peel. **ODDFELLOWS' ROOMS:** Otley Church, at 2.30 & 6, Mr. Holdsworth. **LOCAL MEETING ROOMS:** 448, Little Horton Lane, at 2.30 & 6, Local. **MILTON ROOMS:** Westgate, at 2.30 and 6: Mrs. Butler. **UPPER ADDISON STREET:** Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.

BURNLEY:—St. James' Hall, at 2.30 and 6.30. No Information. Thursday, at 1.15. Members' developing circle. **CARDIFF:**—At Mrs. Cooper's, 50, Crookherbtown, at 6.30. **DERBY:**—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle. **DEVONPORT:**—98, Fore Street, at 11, Discourse and Clairvoyance, at 6.30, Mrs. Bond. **EXETER:**—The Mint, at 10.45 at 6.30. **FELLING:**—Park Road: at 6, Mr. W. C. Robson, "Theology, Why has it Failed? and What is the Remedy?"

FOLESHILL:—Edgwick, at 6.30. **GLASGOW:**—2, Carlton Place, Lyceum at 11.30; at 6.30, Mr. E. W. Wallis. **HALIFAX:**—1, Winding Road, at 2.30 and 6, Mrs. Butterfield. Monday, at 1.15. **HANLEY:**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 1.30 p.m. **HUTTON:**—Miners' Old Hall, at 6.30: Mr. John Livingstone. **HEYWOOD:**—Argyle Buildings, at 2.30 & 6.15: No Information. **HUDDESFIELD:**—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Macdonald. **JERSEY:**—88, New Street, at 3 and 6.30: Local. **KINGHLEY:**—Lyceum, East Parade, 2.30 and 6.30: Mrs. Cromley. **LANCASTER:**—Athenium, St. Leonard's Gate, at 2.30 & 6.30. No Information. **LEEDS:**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Hopwood. **ORIAL HALL:** Cookridge Street, at 10.30, 2.30, & 6, Mr. Walter Hillam. Sunday at 8, Mr. J. B. Tellow.

LEICESTER:—Silver Street Lecture Hall, at 11 & 6.30: Local. **LIVERPOOL:**—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. Arncliffe. Lyceum at 2 p.m. Sec., Mr. Croson, 14, Daulby Street. **LOWESTOFT:**—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local. **MAOGESFIELD:**—Free Church, Paradise Street, at 2.30 & 6.30, Rev. A. Esham. **62, Fence Street:** at 2.30 & 6.30: Mr. T. Hunt. **MANCHESTER:**—Temperance Hall, Tipping Street, Ardwick, at 10.30 & 6.30, Mr. Johnson. **MIDDLESBOROUGH:**—Granville Lecture Rooms, Newport Road, at 2 & 6.30, Mr. Ashman.

MORLEY:—Mission Room, Church Street, at 2.30 and 6: Local. **NEWCASTLE-ON-TYNE:**—Weir's Court, at 10.30 & 6.30, Mr. Pickford. Monday at 1.15. **NORTH SHIELDS:**—6, Camden Street, at 11 & 6.15. No Information. **NOTTINGHAM:**—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barns. **OLDHAM:**—176, Union Street, at 2.30 & 6, Mr. W. M. Brown. **OPENSHAW:**—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information. **OSWALDSTWISTLE:**—At 9, Fern Terrace, at 6.30, Mr. E. Wood. **PENRTH:**—Bear Tree Street (near bottom), at 6.30, Mr. Postlethwaite. **PENDLETON:**—Town Hall, at 2.30 and 6.30, Mr. J. S. Schutt. **PLYMOUTH:**—Notte Street, at 11 and 6.30, Mr. James; at 3.30, Members' Circle. **ROCHDALE:**—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. Gregg. **6, Bailey Street:** 2.30 and 6 p.m., No Information. Wednesday, Circle at 1.15.

SALTASH:—Knuston Villa, at 11 p.m. & 6 p.m., prompt. Wednesday, 7, Mr. W. Bart. **SHEFFIELD:**—Cocoa House, 175, Pond Street, at 6.30: No Information. **SOUTHSEA:**—41, Middle Street, at 6.30 p.m.: Friends cordially invited. **SOUTH SHIELDS:**—19, Cambridge Street, at 11 and 6.30. No Information. **SPRINTMOOR:**—Central Hall, at 2.30 and 6: Local. **SUNDERLAND:**—34, Wellington Street, Southwick, at 6.30, Local Mediums. **TUNSTALL:**—13, Rathbone Place, at 6.30. **WALSALL:**—Exchange Rooms, High Street, at 6.30. **WEST HARTLEPOOL:**—Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. F. Walker. Wednesday at 7.30 o'clock.

WHEAT FELTON:—Co-operative Hall, at 2 & 6.30, Mr. W. Westgarth. **WIDNEY:**—Hardy Street, at 2.30 & 6, Mr. H. Briggs.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.

THOMAS GREENALL, Trance and Clairvoyant Medium, 194, Padham Road, Burnley.—Wednesday at 8, Private Circle.

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.

MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.

SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.

THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 6, Waterhouse Street, Rochdale.—Dec. 6, Heywood; 13, Rochdale; 20, 21, & 22, Parkgate; 27, Huddersfield; Jan. 6, Heywood.

MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Jan. 1886.

MR. A. D. WILSON, 3, Battinson Road, Halifax.—Jan. 6, Bailey Street, Rochdale; 17, Macclesfield; 31, Huddersfield.

MR. H. ARMITAGE, Trance Speaker, 56, St. James St., St. John's Road, Hoxton.

MR. JOHN WALSH, Trance Speaker, 15, Wilton Parade, Wotton, Blackburn.

MR. J. T. STANDISH, Trance & Clairvoyant, 62, Malton St., Copples, Oldham.

MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.

INSTITUTION WEEK FUND:—F. F., 2s. 6d.; a Friend 2s. 6d.; West Hartlepool Friends, 4s.; 448, Little Horton Lane, 4s.; Mr. J. Murray, Oldham, 21; A Working Man and his Son, 10s.; Mr. T. Blakey, 6s.; Mrs. Harvey's Circle, Nottingham, 3s.; Mrs. Tyndall, 21; Mr. A. D. Wilson, 2s. 6d.; Openshaw Sunday Service, per Mrs. C. Stewart, 15s.; Cardiff Circle of Light, 21; Love (Brighton), 1s. 6d.; A Young Convert, 10s.

York: Mr. Atherley, 2s. 6d.; Mrs. A., 1s.; Mr. Rayner, 1s.; Mrs. R., 1s.; Kitchell, 1s.; Mr. Gray, 1s.; Mrs. Dale, 6d.; Mr. Rank, 6d.

Peterborough: Mr. R. Catling, 2s. 6d.; Mrs. Catling, 1s.; R. E. Catling, 1s.; Lily Catling, 6d.; Bertie Catling, 6d.; Mrs. Hickford, 1s.; A Friend, 2s. 6d.; Mr. Thos. McKinney, 2s.; Mr. J. T. Catling, 2s.; Mr. Geo. L. Jalyne, 2s. 6d.

HOLIDAY ENTERTAINMENTS.

OLDHAM: 176, Union Street, Dec. 25.—A Tea and Entertainment, Tickets, 10d. Friends from surrounding districts cordially invited.—J. MURRAY.
WEST FALTON: Co-operative Hall, Dec. 25.—Tea at 4 o'clock; entertainment at 7. Tickets for Tea, 9d.; Children, 6d.
BURNLEY: St. James' Hall, Dec. 25.—Tea Party. Tickets, 1s. each. All interested in the Cause asked to make it a success.—J. BRUNTON, 12, Trinity Terrace.
SCUNDERLAND: Mr. Fenwick's, 34, Wellington Street, Southwick, Dec. 25.—Coffee Supper at 9 p.m. Tickets 9d. each.
LEICESTER: Silver Street, Dec. 28.—Tea and Entertainment; tickets 9d. each.
PENDLETON: Club, Whit Lane, Dec. 28.—Annual Tea Meeting and Soiree; Election of Officers. We hope to see as many friends as can make convenient to come.—C. MANCHESTER: Temperance Hall, Tipping Street, Jan. 1.—Annual Tea Meeting.
BLACKBURN: New Water Street, Jan. 1.—Annual Tea Meeting. Tickets, 1s. each.
OPENSBURY: Mechanics' Institute, Pottery Lane, Jan. 1.—Annual Tea Meeting.
WALWORTH: 83, Boyson Road, Wednesday, Jan. 5.—Tea Meeting and Social Union of South London Spiritualists. Tea at 6, Tickets, 1s.; Public Meeting at 8.

MRS. HARDINGE-BRITTEN lectures: the first Sunday of each month at Liverpool; the last Sunday of each month at Newcastle, visiting North Shields, Leeds, &c. Mrs. Britten speaks at Pendleton Town Hall, the second Sundays of November and December, Bradford, Blackburn and Burnley on the other Sundays of the year. Next year's engagements will shortly be made up and announced.—Address, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

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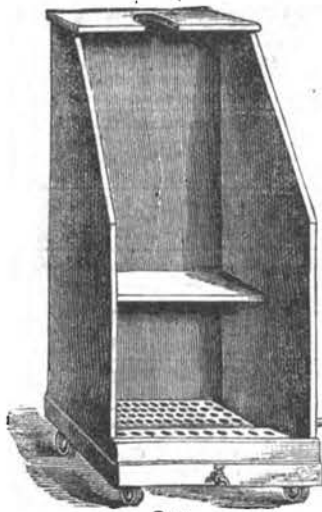
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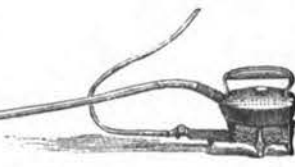
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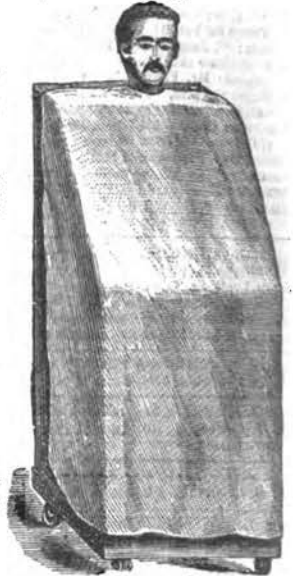
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